

Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



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Editorial Assistant: Monique Bell
c/o ARCE
New York University
50 Washington Square South
New York, NY 10012

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Cover Illustration: *Un Cafe au Caire*, Aquarelle sur papier, Willem de Famars Testas, Haarlem, Teylers Museum, pictured in *Album des Artistes en Expedition de Voyage au Pays du Levant*, Paris, 1993.

THE WRITING OF EGYPTIAN HISTORY:
A CONTRIBUTION TO TODAY'S PROBLEMS?
by Peter Gran

Editor's Note: Peter Gran is a professor of history at Temple University. His book, *The Islamic Roots of Capitalism*, is a study of the intellectual history of Egypt in the eighteenth and early nineteenth centuries. During his time as a fellow in 1991-92, he examined the intellectual history of Egypt in the later part of the nineteenth century.

I initially intended to write on how the study of Ismail might be advanced through recourse to comparative history; and of how this to a degree is easy to construct from, say Italian history. But I realized that it was necessary to address the way that the age of Ismail has been marginalized by the dominant school of modern Egyptian history.

The inadequacies of the dominant interpretation of Egyptian history are found, in my view, in its attempt to identify the origins of modern Egypt, to reveal and in many cases not to reveal changes and developments in that history, and finally in that the modern observer is placed in relationship to this past in a way that leaves him confused, passive, and in the end, not expecting very much. What I have to say applies to most Western and Egyptian writing and there

is in these matters a fair amount of overlap. Thus I do not think of this paradigm of history as being simply nationalist. For want of a better name, I am terming this paradigm the "Muhammad Ali School of Historiography." Muhammad Ali has been the most studied figure in Egyptian history from the Arab Conquest to the present day and perhaps so because of this paradigm. If you look at any of the well known textbooks on Egypt you could easily leave with the idea that studies of older historical periods lead up to Muhammad Ali; studies of more recent historical periods generally follow from the Muhammad Ali period. I do not hold the interest in Muhammad Ali to be a problem in and of itself but it is something to be discussed.

Most writers assume that Egyptian history, as opposed to Egyptian archaeology, is the study of a country which has an Arab and Islamic character. For such writers, the point of departure is often the Arab Conquest of 639 AD. This is an illogical point of departure if the idea is to emphasize Arab Islamic Egypt. Why the Conquest? Why not wait for a few people to convert and build mosques? Why not look at the Arab Conquest as part of some sort of transition period which would end with the beginning of an Arab-Islamic period? However, critics of the mainstream do not seem to have my perspective, but cling to the Egypt which went before. To insist, as some do that the Pharaonic past lives on does little justice to the changes brought to society by Islamisation. What is needed is a date by which some claims can be made about why some Christians converted to Islam and why some didn't and what the role of each was in the new country. If history only speaks about Islam, the role of Christianity is confused and this opens the door to confessional conflicts and for no reason!

As one looks more closely at the choice of 639 as a date, one finds some acknowledgement of its arbitrariness and a *faute de mieux* sort of justification. The year 639 fits into a larger theme, the theme of the long-suffering Egyptians who have always been ruled by foreigners until 1954. 1954 is the final deliverance of 1300 years of oppression by foreigners.

The idea of 1300 years of history revealing no change, just foreign oppression, is not just a bit orientalist, meaning that it couldn't happen in the West; it is improbable. It's also from a guild perspective undesirable. Historians gain their livelihood from finding change. [If they can't find change, they all wind up teaching composition courses.]

On a more serious note, it is probably that the presence of foreign rulers can be explained by the fact that the local power structure found foreigners useful. Rich merchants and landlords, who were Egyptian, lived well for years by cultivating a ruler who could be seen by the Egyptian population as a blameworthy foreigner. Such a foreigner could be gotten rid of every couple of years and indeed there has always been extraordinary turnover at the top in Egyptian and Middle Eastern society. More important examples of change are no doubt to be found on the level of the mass society. The assumption of the great gap between the ruler and ruled is an important one for Western scholars who wanted to make Egypt exotic, to distance the study of Egypt from that of other countries around the world. This assumption may explain as well the exaggerated scholarly fascination with court culture and with the opinion of courtiers. Think how scholarship has been twisted to fit this image. There

has to be a remote Arab Islamic military elite. No matter what, everything has to be made to fit. The imposition of the *djizya* therefore has to be evidence of the existence of this Arab Islamic military elite. Yet if we drop the paradigm, the *djizya* becomes a tax, which served as a device to avoid wasting time in the army, getting out of military service being a time-honored practice everywhere. Indeed it is hard to imagine that people with money, Muslim or non-Muslim, ever did military service unless they were career warriors, but would one ever guess this, reading the *Encyclopedia of Islam*.

To turn to a second point, it seems unlikely that the Egyptians were a homogeneous left-over from the Pharaonic era, who had long harbored some proto-national identity year after year until 1952. Research suggests that a large percentage of Egyptians in the Ottoman years had some connection to North Africa. Upper Egypt has in addition to a North African connection, important ties to the Hijaz left over from the great medieval tribal migrations of Bani Hilal and others. The appearance of any group of Egyptians even today suggests variety and diversity more than homogeneity.

Race is an important part of the social analysis of any country. To leave it in a confused state is to invite racial problems just as to leave the subject of religion unclarified does the same things for religious problems. Race enters the official discourse of Egyptian historiography in an important way for the years 946-969 when Egypt was ruled by Abu Al-Misk Kafur (Musky Camphor), a black man who was a royal tutor. What is emphasized is that he was a eunuch and that the country went to rack and ruin. Evidence is found in the poetry of Ali-Mutannabi, who did not like how he was being treated. Years go by and then came the explosive attacks of Egypt on Africa in the nineteenth century, which were totally unexpected and remain unexplored.

Gender emerges in a similarly quixotic and unsatisfactory way. In the end of the Ayubid period, Shajarit Al-Durr, the "quote, unquote" only woman ever chosen to be a ruler was chosen by the army to rule until her infant son grew up. Pressured subsequently to get married and then to give over the state purse to her husband she wound up dead. Staying on the level of the dominant paradigm one can go from Shajarit Al-Durr until Hoda Sharawi in this century, politics being so defined, that every other woman for a thousand years who did anything did it "quote unquote" unofficially. There must be better ways to deal with woman in Egyptian history. This approach contributes little to relations between the sexes.

In due course, medieval history drifts into the

issue of the decline of Egypt under the Mamluks and the Ottomans. In the old studies, it was Islam or the blood-thirstiness of the rulers which were responsible for decline. Nowadays, social historians tell us it was the "Black Death" that killed off the Cairo artisanate and most of the rest of the population as well.

It might be useful to open the subject a bit wider. The old trade system had long been in disarray, by the later Mamluk period, why we do not know. It would be interesting to know if the system of *tawa'if* and *hiraftiyyin* were functioning as a more efficient form of trade union than their counterparts on the northshore of the Mediterranean in towns like Lucca. Did something like trade unionism raise the price of labor in Egypt? Does this explain why the renaissance style culture moved north out of the Arab world into Italy? While no doubt the knowledge to discuss this possibility exists, the strong preference among the established scholars over a long period of time is to explain change as coming as the result of disaster not of social dynamics. This is the strategy—if I may make an aside—of the well-known Annales School, a strategy which orientalist are now coming to use. Thus we have a recent interest in ecological disasters such as plagues, famines, unexpected invasions of outsiders all of which robs the life of ordinary people of Egypt of any historical agency. (I reject this manner of proceeding to the point where I should say that one should judge the maturity of an historical profession by the way it handles the type of challenge represented by the Annales School).

This leads to a second point about the issue of decline and the supposed need to clear the way for the coming of the Great Man. Samir Amin has pointed out following Gramsci that modernity does not necessarily take the form of a pure capitalist society but a society—at least up to this point—based on a combination of capitalism and non-capitalism. An acceptance of this point by historians of Egypt would diminish the temptation to simply see the later Mamluk and Ottoman periods as a decline. Rather, it might be that the Egyptian ruling classes had to limit civil society and use real autocrats when confronted with the challenge of a sophisticated labor movement. If the challenge was a long term cumulative one—and if it was combined with the rise of Italy as a cheap-labor competitor, shift to feudalism would have been in order. It would not necessarily be dramatic or take place all at once, but would drag on as the Mamluk and Ottoman periods did.

In accepting these changes as decline, followed by the "Coming of the West", historians in the dominant paradigm for Egyptian history do not credit the Egyptian working classes with anything. They are

apparently content to repeat the old silly stories of the Mamluks being totally outwitted by Ottoman gunpowder or to focus on the flood of silver from the New World or other events outside the hands of the indigenous Egyptian population.

When finally one arrives at the 18th century, the dominant school of thought prefers to put its emphasis on how the Ottomans committed suicide, essentially leaving the country in anarchy. They had nothing to contribute to modern times. This approach robs the modern Egyptian of any connection to his ancestors, robs him of any sense that modern life has any indigenous components in Egypt. In effect, it makes him feel—I say unnecessarily—dependent on foreigners.

In no other country has the assumption of this type of historical rupture been shown to bear much fruit but historians concerned with Egypt are not bothered by this fact, perhaps because comparative studies has little or no impact.

For the post-Ottoman or contemporary history of Egypt, the dominant historiography prefers for its periodisation either 1798-1922 or 1805-1922. Either way, the emphasis is on state-building. Why state-building after a thousand years of state-building? (I will bracket this question for a moment) to concentrate on the main point, the main point being the degree to which the Muhammad Ali period is looked at as a summation of the past and as a model for the future. Outsider though he was, the great man quickly becomes the heir to the Arab conquest and then the takeoff for modern times. Khedive Ismail, by way of contrast, was no more than an early failure of modernism, a failure which would finally right itself in a nationalist movement.

For the Egyptian state in recent times and for Egyptian history teachers as well, Muhammad Ali is of course useful. He achieved many things. In addition, one can interpret his achievements either as a consequence of European help, the way Helen Rivlin does, or as a consequence of his own genius the way Alaf Marsot and others do. The main point is that if you take him as the point of departure from where the chronology of modern history starts rolling the main questions have been asked. The past is closed off. Thus it is when one comes to 1840 and the system of Muhammad Ali is in disarray no hard questions are asked. The standard authors will tell you that it all boiled down to the fault of the English—their trade policy and their support of Turkey against Muhammad Ali in Syria. But what was Muhammad Ali doing in Syria? Who really knows? We can't satisfactorily explain lots of features of Muhammad Ali because he is on this pedestal.



Muhammad Ali. Illustration from *Spoiling the Egyptians*, by John Marlowe, St. Martin's Press, NY 1975.

Bringing the Argument Up to Date

The study of the modern history of Egypt organized around the figure of Muhammad Ali has a number of detrimental consequences and offers little in return.

Muhammad Ali was a figure in the military history of the Middle East. He seized power in Egypt, destroyed his rivals and fought successfully to weaken the middle classes, putting down numerous peasant revolts and revolts among his soldiers as well in the process. He was skillful enough to hold on for many years and to pass on what had become a kingdom to his son.

Writers who have made use of the Muhammad Ali period as the birth of the modern history of Egypt quite naturally emphasize the aspects of rule which Muhammad Ali himself exemplified, that is force or coercion. Given that these writers represent the dominant paradigm, the picture of modern Egypt that has emerged is one in which the political system appears violent and remote.

This is unfortunate both theoretically and empirically. Theoretically, it is unfortunate because most modern political thinkers from Durkheim and

Weber to Gramsci have shown us that systems survive only if they are rooted in persuasion and if they thereby achieve some measure of legitimacy. Coercion or violence plays a role but a subordinate one. This creates a problem for the writers in this paradigm. Since Muhammad Ali did not develop a political system nor a national culture—these developments came later—writers in the dominant paradigm have decided to de-emphasize their importance for Egypt. To explain how the modern Egyptian system has survived all this time, writers postulate an unbelievable passivity on the part of the Egyptian population, a passivity, which explains why a system based largely on coercion could work year after year.

Empirically, it is unfortunate that Egypt has been singled out by scholars to be made so different from other countries because the main features of modern Egyptian history appear from what we know of them to be similar to those of several countries around the Mediterranean.

Beginning in the 18th century there was a capitalist trend and the start of a modern culture. At the same time as the European Enlightenment, an Egyptian cultural revival among the middle classes produced a major dictionary and a great deal of commentary about the Arabic language and about the role of reason in different domains. In the early nineteenth century in the years of Muhammad Ali, these trends were set back. A court culture was restored. However by the middle of the 19th century, in the Age of Isma'il, culture change along with political and economic changes warrant one's characterizing this period as the birth of the modern nation state. In this period, capitalism had spread to the country as a whole; crises had resulted and the ruling class had developed political and cultural strategies for coping. Seen in this way, the Muhammad Ali period is in fact best understood as a transition between the 18th century and the birth of modern history or the birth of the modern nation state in 1860's.

Ismail thus becomes the great menace to the Muhammad Ali paradigm. An objective study of Ismail might put Muhammad Ali in the shade because any reasonable account of the development of political, legal and cultural strategies from this period will conclude that most of what began then continues until today. Thus, one finds Ismail maligned and attacked. He is portrayed as a friend of the Europeans and as a poor judge of policy. Of course, Muhammad Ali was a friend of the Europeans as well. Given the total collapse of his system in 1840, perhaps a poor judge of policy as well, but this point is not stressed. In addition, in order that Ismail be perceived as weak, he is made to be part of a trend of incompetent khedives;

a continuation of his predecessors 'Abbas and Sa'id, who are also portrayed as weak.

It should be added here that 'Abbas and Sa'id have never been well-studied and they appear in standard accounts more or less as props to Ismail's weakness.

In order to win greater prestige for Muhammad Ali and to detract from the importance of Isma'il and later rulers; writers in the dominant paradigm naturally attempt to make as much as they can out of his achievements. Some claim that his importance was political, that he was the founder of the dynasty. These writers argue at least by implication that modern Egyptian history is essentially a dynastic history. But is this true? Did dynasticism play that much of a role even in the 19th century? Rather, it appears that after 1860, the Egyptian political system was a complex combination of autocracy and civil society. The political strategy that emerged out of it was one of playing off the citizen with his belief in rule by law against the peasant and his belief in rule by custom: Cairo and the Delta were thus played off against Upper Egypt. The fact that Egypt had a king or was a kingdom was fairly peripheral.

Other writers, seeking to build up Muhammad Ali emphasize his role as educator. They point to the doctors and nurses, which Muhammad Ali produced to take care of his soldiers de-emphasizing what in modern slang could be called the criticisms of the "trickle down" effects. By way of contrast, in terms of education, one might note that the Ismail period saw the rise of Dar Al-Ulum and of many secondary schools. In addition, in Ismail's period, literacy grew rapidly as one can judge by the development of newspapers, the founding of the national library, the publishing of many books, the expansion of the theater and even of opera.

The strongest defense of the Muhammad Ali paradigm in Egyptian thought comes with the idea that while it maybe an autocratic way to rule, it gets things done. This point is applied to Muhammad Ali's industrial projects and later to those of Abdel-Nasser. In fact, the putative similarity of Nasser to Muhammad Ali is used as a way of justifying the paradigm. It is also used the other way around as a way to preempt criticism of the paradigm given the prestige of Nasser. Still, one could be quite sympathetic to the Nasser project and not the least bit persuaded that Nasser in the 1950's could be compared to someone in the 1820's or that all the rest of the history has to be dismissed as periods of inefficiency. One might also reject the approach to understanding modernity in terms of economic self-sufficiency. This is a reactionary view as few countries could ever hope to

achieve it. In addition, it does not correspond with much which transpired in modern Egyptian history. While it was certainly important for Egypt to break out of the dependence of the colonial years, this might have been achieved not just through a quest for economic independence but through the creation of new and more satisfactory forms of interdependence. The preservation of the Muhammad Ali paradigm seems to stand in the way here of any real reflection of Nasserism as Nasser is simply seen to be following in the footsteps of Muhammad Ali.

Who then—if one looks more specifically—is upholding this Muhammad Ali paradigm? Among historians, the answer is clear, it is the two main trends in Egyptian historiography, the liberal trend and the Marxist trend.

Liberal historiography is gradualist. Liberals take Muhammad Ali to represent the birth of modern history. By the twentieth century, the country experienced a liberal age and the further growth of a modern society. Regrettably, in this period as well, the dark side of Egyptian politics surfaced and overthrew the liberal age. Liberals thus look at Muhammad Ali as enlightened, as he was the first ruler to benefit from his contacts with the West but too undemocratic.



Ismail Pasha. From *Spoiling the Egyptians*, by John Marlowe, St. Martin's Press, NY 1975.

Marxist historiography also takes a gradualist and somewhat mechanist approach. The Napoleonic and Muhammad Ali periods represent the early steps toward capitalism out of the more feudal Ottoman past. An example often given in Marxist writings to illustrate this trend is the registration of private property in land, thought to have been initiated by

Napoleon. From this point, i.e., 1798, onwards, capitalism, the Marxists think, simply developed more and more. Another link to the Muhammad Ali paradigm can be found in the fact that Marxist historians in writing about capitalism emphasize the coercive side of capitalism. For example, the British captured Egypt through brute force to realize their financial interests. Politics and culture in the Marxist mirror are simply reflections of the coercive force in this case of economics.

This appears to be the case not just on the level of history but of theory as well. If one looks deeply into Marxist theoretical writings and they warrant one's doing so, one finds that the Marx of Egypt is the late Marx, the Marx closer to Lenin and Stalin and not the "Young Marx". The Egyptian left developed under the conditions of colonialism and imperialism. From the beginning it focussed on international issues. Thus in Egypt, *Capital* is known better than *Grundrisse* or the *Theses on Feuerbach*. By extension, Stalin is far more widely read than Gramsci, Brecht or Cabral.

In reflecting on liberal and leftist historiography in their Egyptian context, one finds that both trends concerned themselves with the segment of the population one could term citizens as opposed to peasants. Neither school of historiography concerned itself with Upper Egypt except as a development problem. Both schools in other words have developed and functioned within the parameters of the dominant political strategy and its discourse.

What does this mean? Over one hundred or more years, the Egyptian ruling class, much like the Italian ruling class, has played "North" against "South" as a way of disguising class conflict. In both countries, the South was oppressed by the North and used as a cheap labor market. In both countries, this resulted in a large scale and long term internal migration as more and more Southerners could not survive on the land in the South and tried their luck in the slums of the capital city. In recent years, Egyptian and Italian history appear to diverge. Southerners from Egypt have tried through popular Sufi orders, through the Muslim Brotherhood and now through the Islamic trend to transform the power relations in Egypt so that they and their region would no longer be the oppressed. The new oppressed are to be Christians and the women.

In looking at the challenge as it mounts, the Muhammad Ali paradigm for Egyptian historiography seems more and more ineffectual. Perhaps this is the time for historians specialized in Egypt to take up again the question of a useful past.

LIST OF THE FOREIGN EXPEDITIONS IN EGYPT

AUSTRIAN INSTITUTE

Expedition at Tell el-Dabaa (nr. Faccus) will start in March 1993

CANADIAN INSTITUTE

Expedition at Dakhla Oasis
Expedition at the Valley of the Kings

CZECHOSLOVAKIAN INSTITUTE

Expedition at Abu Sir - will start mid January 1993

DUTCH INSTITUTE

Expedition at Dakhla Oasis (with the Canadians)

EGYPT EXPLORATION SOCIETY

Joint Expedition at Saqqara and Memphis

FRENCH INSTITUTE

Expedition at Karnak
Expedition at Dendara

GERMAN INSTITUTE

Expedition at Dra Abul Naga - El-Gurna - West Bank
Expedition at the Temple of Seti I, Abydos
Expedition at Elephantine Island

ITALIAN INSTITUTE

Expedition at Farafra
(Islamic) Darwish Theatre

JAPANESE CENTER

Expedition at Saqqara

POLISH INSTITUTE

Expedition at Dier el Bahari
Temple of Hatshepsut
Temple of Thutmose III

SWISS INSTITUTE

Expedition working at Isis Temple - terminated end of December 1992.
Expedition at the Temple of Merenptah in Luxor

GRAECO-ROMAN FIGURINES FROM THE NECROPOLIS OF TERENOUTHIS

by Marti Lu Allen

Editor's Note: Marti Lu Allen is Assistant Director of the Museum of Peoples and Cultures at Brigham Young University. She was a Fellow during 1991-92.

Introduction

This paper reports my activities and accomplishments as a 1991-92 ARCE Fellow. The project, originally entitled "Figurines from Terenouthis: A Study of Egyptian Provincial Culture in the 3rd and 4th Centuries CE," was funded by the United States Information Agency, and took place in the three months May through July, 1992. The research was carried out through the generous cooperation of Prof. Dr. Ahmed El-Sawy, then Dean of Faculty of Art at University of Assiut, Sohag Section; and Dr. Zahi Hawass, Director General of the Giza Pyramids and Saqqara.

Background

In 1990 I was invited by Dr. Ahmed El-Sawy to co-author a publication of the terracotta, plaster, and faience figurines of the Roman period (3rd-4th century CE) excavated at Terenouthis/Kom Abou Billou in the Egyptian Delta (see map) and now stored in the Egyptian Museum and at Giza. The figurines were excavated at the necropolis of Terenouthis between 1971 and 1975 by Drs. El-Sawy and Hawass under the aegis of the Egyptian Antiquities Organization. The publication was conceived as one part of a larger collaborative effort by Dr. El-Sawy on behalf of the University of Assiut and the University of Michigan to produce a comprehensive site report and catalogue of finds from Terenouthis.

It was a timely proposal both for the University of Michigan and for myself. The University of Michigan had sponsored archaeological excavations at Terenouthis in 1935, and artifacts from the site are included in the holdings of the University's Kelsey Museum. The Kelsey Museum is now nearing the end of a project, funded by the J. Paul Getty Trust, to complete final scholarly publication of the results of its 1935 excavations at Terenouthis.¹ My own contribution to this publication is a chapter on the eight terracotta figurines recovered during that campaign.²

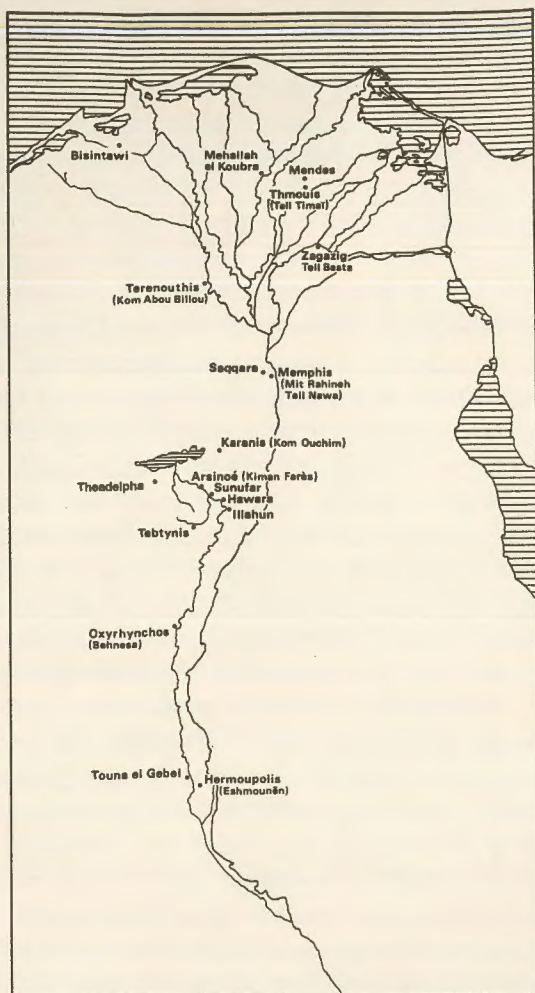
My interest in the Terenouthis figurines actually goes back much further, however, being the outgrowth of my dissertation³ on provincial Egyptian coroplastics as represented by the terracottas excavated by the University of Michigan from 1924-1935 at Karanis (Kom Aushim) in the Fayoum. Indeed, for my work, much

of the importance of the material from Terenouthis in the Delta lies in its value as a complement to the material from Karanis in the Fayoum. Like the Karanis material, the figurines from Terenouthis were excavated wholly at one site and should reflect the concerns and values of the people of that particular village. The complement is further enhanced by the fact that the Terenouthis figurines all hail from a necropolis, while those at Karanis were recovered exclusively from residential and temple districts. Both sites were excavated according to techniques which, while admitting of certain problems, permit of regaining more contextual documentation than has usually been possible for this kind of material. Moreover, both corpora were retained virtually intact by the excavators.

My original intentions in working with the Terenouthis material were to focus on technique, style, and context, as these aspects of research relate most closely with my previous work (see below). I personally planned to deal to a somewhat lesser degree with iconography, as my colleague and co-author, Dr. Ahmed El-Sawy, wished to pursue this latter line of investigation as his own contribution to the chapter. All this changed of necessity once I got to Egypt and encountered unexpected limitations of access to the critical materials, namely, the figurines themselves (see below). Nevertheless, it will serve to outline in this report the original objectives of the project, as they remain paramount to the comprehensive documentation of this important body of material, and as I still hope to achieve these objectives at some future date. I will then report what it was in fact possible to achieve, and outline the revised directions in my research.

The Project as Proposed

As stated, it was as part of my doctoral research that I initially began my research in Egypt on Graeco-Roman coroplastics. The research I conducted as an ARCE fellow in 1979-1980 allowed me to develop a methodology, based on analysis of iconography, techniques of craftsmanship, and stylistic principles, for defining and interpreting the complex range of styles exhibited in Fayoumic terracotta figurines. Coroplasts active in the *chora*, or countryside, of the Roman



Adapted from Françoise Dunand, *Religion Populaire en Égypte Romaine* {Études Préliminaire aux Religions Orientales dans L'Empire Romain 67 (Leiden 1979)}, endspiece foldout.

province of Egypt drew upon a rich artistic heritage of their Pharaonic and Ptolemaic forebears. Scholars have historically broadly assessed Egyptian provincial coroplastics as imitative, uninspired, and mediocre.⁴ However, in my dissertation, I was able to isolate in figurines created in the Fayoum from the mid 2nd to the early 4th century CE a robust and innovative "Romano-Egyptian" vernacular style.

The "Romano-Egyptian" figurines from the Fayoum were designed to appeal to a rural, agrarian populace and can therefore tell us much about the evolution of Egyptian identity in the countryside of the Roman province. For example, many of the formal principles that define the "Romano-Egyptian" style belong also to the indigenous Egyptian aesthetic—the preference for frontality, the perception of form as mass in repose and equilibrium, a tendency toward volumetric abstraction, fondness for surface detail, and

complex iconographic and symbolic content. Roger V. McCleary's forthcoming study of the limestone stelae excavated at Terenouthis also points to a strong native preference in the styles and techniques favored by Delta artisans in the 3rd and 4th centuries CE.⁵ My hopes in studying the terracotta, plaster, and faience figurines from the same period and region were to broaden the social and art historical scope of this important line of inquiry.

A shortcoming of my doctoral research was its necessary restriction to Fayoumic and Alexandrian comparanda: the lack or inaccessibility of sufficient documented comparanda from sites in the Deltaic *chora* in particular limited my investigation into the geographical range of the coroplastic styles of the Fayoum. Questions remained: Just how broad a phenomenon was the "Fayoumic" coroplastic industry which produced the "Romano-Egyptian" style manifested in the Fayoumic figurines? Was traffic in "Romano-Egyptian" figurines restricted to the Fayoum, or were these figurines produced and/or marketed in the Delta as well? Can other stylistic modes besides the "Romano-Egyptian" be defined in figurines from the *chora* and can such styles be associated with localized workshops? How do the types of figurines popular in the Deltaic *chora* of Roman Egypt compare with contemporary counterparts from the great Delta metropolis of Alexandria? The evidence brought to bear thus far strongly suggests that the popular artforms and crafts emanating from the Egyptian *chora* hold an important key to understanding the nature of provincial culture in Roman Egypt.

It was to pursue these very questions that I was funded by the United States Information Agency to return to Egypt as a 1991-92 ARCE Fellow. The project as proposed required extensive first-hand study of material (estimated between 100 and 200 figurines) housed in various museums in Egypt and at the Giza Pyramid Stores. The research design was to begin at the Egyptian Museum, where approximately thirty figurines from Dr. El-Sawy's excavations are stored. I also received permission to consult the figurines excavated at Terenouthis in 1970 by 'Abd El-Hafiz 'Abd El-'Aal and Zahi Hawass (1970). These were believed stored partly in the Egyptian Museum and partly at the Giza Pyramid Stores. The first month of my stay was to be devoted to examining and photographing these two corpora of figurines. The remaining two months were scheduled to study comparanda in the collections of several Delta museums, notably, certain examples excavated in the Delta by Dr. Fathi Melek. My permits were in order to do so at the museums in Alexandria, Tanta, Zagazig, and Isma'ilia.

Problems Encountered

Despite the extraordinary good fortune of having all permits in order, I encountered insurmountable obstacles in consulting the Terenouthis figurines themselves. In short, the figurines in the Egyptian Museum could not be located, and those in the Giza Store could not be accessed.⁶ However, due to systematic improvements in storage facilities already under way in the Egyptian Museum, the staff are confident that the figurines stored there will be located within approximately six months.⁷ It remains uncertain when it will be possible to access the Giza Pyramid Store. This will depend on our ability to determine exactly which specimens have been consigned to that Store,⁸ and on the progress of continuing attempts to identify suitable alternate facilities for the Store contents.

Accomplishments

Although it was not possible to pursue my project as designed, I was nonetheless able to make some headway towards my ultimate objectives. I was able to 1) consult and photograph the four figurines in the Egyptian Museum that could in fact be located; 2) examine the original Abou Billou Register Books at Giza; 3) complete a comprehensive records-based inventory of all the figurines excavated at Abou Billou; 4) compile an archive of photographs printed from the old field negatives; 5) arrange for special photography of unique contact prints in the Abou Billou Registry; and, 6) strategize with my colleague Dr. Ahmed El-Sawy regarding a revised publication based on availability of resources. In addition, during periods of slack while I was waiting for the results of various searches at the Egyptian Museum, it was possible to pursue loose ends of secondary, concurrent projects⁹, and to investigate opportunities for future cooperative involvements in Egypt.

The opportunity to examine and photograph even four figurines at the Egyptian Museum confirmed that there is no substitute for first-hand consultation in working with my material. The four objects examined included one faience and three plaster figurines.¹⁰ In the course of examining a large faience Aphrodite figurine, I discovered that my initial identification of it, based on an old field photograph (Pl. 1), was inaccurate. I had erroneously identified the figurine as Aphrodite with a dolphin. In fact, the object at the left foot of the figure is not a dolphin but an amphora overlaid with a swatch of drapery. I also examined a plaster bust of Harpocrates,¹¹ the field negative of which had not been located as of the time of examination. Several weeks later, the negative was located and printed. It proved to be blurred and misleading, hardly



Plate 1: Faience Aphrodite *anadyomene* with Amphora, Egyptian Museum, J92899 (photo courtesy of Dr. Ahmed El-Sawy).

adequate for study. Nor could the field photograph, being black and white, convey the vibrant quality of the colors that had survived intact on the figurine. Both these case examples point to the need to take new photographs of all the figurines under more favorable conditions.

A third case in point is a plaster Eros-Hermes.¹² Comparison of an old field photograph of the figurine with the figurine itself, proved that the figurine had undergone serious deterioration since its discovery in the field nearly twenty years ago. The recent examination revealed that the entire proper left cheek has been cleanly sliced or rubbed away and that part of a wing, which had in fact been largely a restoration, is now missing again.

Other accomplishments were made possible through the kind cooperation of Dr. Zahi Hawass, Director-General of the Giza Pyramids and Saqqara, thanks to whom I was permitted to study the Kom Abou Billou Register books in detail.¹³ During the course of these examinations several points of misinformation (largely copy errors and mistranslations) were discovered and corrected both in my records and in the Register itself. In addition, I was

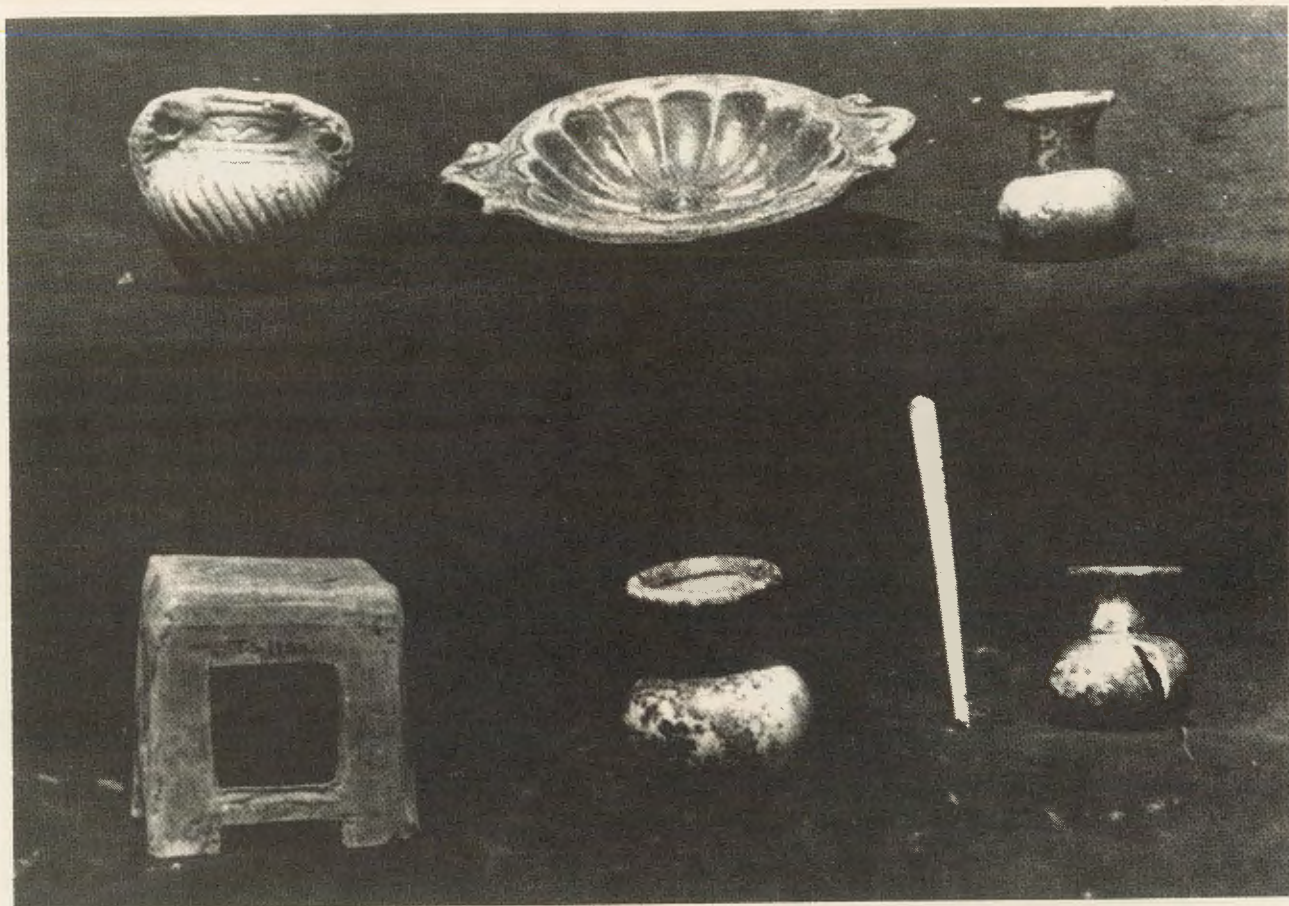


Plate 2: Tomb group with terracotta table TS 1950 at front left, (photo courtesy Dr. Ahmed El-Sawy).

afforded the opportunity of collecting information on the figurines from a previous campaign at the site, namely, that of Shafiq Farid and Muhammad Nasr (1969). These entries complete the inventory of figurines excavated at Kom Abou Billou 1969-1975.¹⁴

My work as an ARCE Fellow in Egypt has also yielded the opportunity to compile a complete collection of prints from film of the figurines shot in the field twenty years ago. These film strips were carefully gathered and stored over the years by Dr. El-Sawy. While in Egypt, it was possible to obtain prints for 60 of the (now totalling) 75 figurines excavated at Terenouthis from 1969-1975.¹⁵ In the case of figurines for which negatives could not be found, Dr. Zahi Hawass generously gave permission to reproduce the tiny contact prints in the Kom Abou Billou Register, a task carried out in August 1992 after my departure from Egypt.¹⁶ At the time of writing I have study photographs of all 75 figurines.

The field photographs will, granted, permit only a very superficial study of the Terenouthis figurines. The figurines were shot with no scale against a black velvet cloth under daylight conditions. The result is the details in low relief are either washed out by the

bright light or lost in the shadows created by the light-absorbing background. The negatives themselves are badly scratched from many years of handling, developing, and storage under less than ideal circumstances. While these photographs will preclude almost entirely any discussion of technique and style, they will permit nevertheless a preliminary compilation of research materials on iconography.

The Project as Redesigned

Dr. El-Sawy and I have revised our publication plans to capitalize upon the project work it was possible to accomplish during my three-month stay in Egypt. We now conceive, possibly, of producing an initial, preliminary publication that would take the form of an annotated inventory of all the figurines excavated at Kom Abou Billou 1969-1975. The inventory would be accompanied by the old field photographs and preliminary descriptions both based on these photographs and supplemented by relevant descriptive information from the Kom Abou Billou Register. The old field photographs would give a rough idea of iconography and range in type. Considering the state of the locations records and storage areas in the

Egyptian Museum, moreover, such an inventory may both serve to assist the Museum in eventually finding and identifying the missing figurines, and to call attention to the grave need to improve collections management and storage facilities in the Egyptian Museum and in Egypt in general.

Owing to the recent developments, it seems advised to postpone the final publication for a period of time, so as to allow for locating the figurines. As stated, there is still hope that the majority of figurines will be found. If the figurines are indeed found, we will proceed with the original objectives as described in the first part of this report. If the figurines are not found, we will shift the emphasis from technique and style, to context and, to the degree permissible without confirmation of iconographic details, to interpretation of the subjects portrayed.

Even the reduced version of this project holds great potential in enlightening funerary practice in rural Roman Egypt and in particular of shedding light on the funerary role of figurines in the *chora*. The Terenouthis excavations of the 1970s brought to light important new information regarding the original placement of the figurines in the tombs and the special purposes the figurines served in the funerary cult of the town. Further, many of the figurines were found in association with other objects, and records on these burial groups were maintained.

This potential is illustrated by the case of a terracotta figurine representing a four-legged table found in association with other objects in the burial of a young woman. The complete burial group (Pl. 2) includes the model table (lower left); one moulded terracotta and three glass unguent jars; a shallow, scalloped dish; and a bone hairpin. Taken as a whole, the group elicits the scene of a woman's toilette. In this context the terracotta table could be interpreted as representing or symbolizing that on which the toilette could be carried out. Far from being a toy, as has often been assumed in the case of terracotta models and miniatures, the small table would be analogous to the wall paintings of daily life and related tomb equipment which characterized Pharaonic burials: it was probably placed in the burial along with the other toilet articles to magically assure the deceased of her daily toilette on a continued and eternal basis in the next life.

Once the stratigraphy of the site has been analyzed,¹⁷ it should be possible to compile all information concerning the archaeological context of the figurines. With this information the figurine inventory, its shortcomings notwithstanding, will lend toward a study of function in funerary coroplastics, and as such constitute a valuable contribution to scholarship.

Endnotes

1. This publication is being prepared by a team of scholars for the *Kelsey Museum Studies Series*. The editor is Sharon C. Herbert, Professor of Classical Studies at University of Michigan and Curator of Excavations at the Kelsey Museum.

2. This manuscript was already in preparation at the time of El-Sawy's proposal and was submitted shortly thereafter.

3. M.L. Allen, *The Terracotta Figurines from Karanis: A Study of Technique, Style, and Chronology in Fayoumic Coroplastics* (University of Michigan 1985).

4. The literature on Graeco-Roman terracottas from Egypt is quite extensive. See most recently Cornelia Ewigleben, ed., *Goetter, Graeber, & Grottesken: Tonfiguren aus dem Alltagsleben in roemischen Aegypten* (Hamburg: Museum fuer Kunst und Gewerbe, 1991); Francoise Dunand, *Terres cuites greco-romaines d'Egypte, Musee du Louvre, Departement Des Antiquites Egyptiennes* (Paris: Ministere de la Culture, de la Communication et des Grands Tavaux, 1990); Wolfgang Schuermann, *Katalogue der Antiken Terrakotten im Badischen Landesmuseum Karlsruhe [Studies in Mediterranean Archaeology LXXXIV]* (Goeteborg: Paul Astroms Foerlag, 1989); and Eva Bayer-Niemeier, *Griechische-Roemische Terrakotten* (Frankfurt am Main: Verlag Gutenger, 1988).

5. Roger V. McCleary is part of the team collaborating to produce a final publication of the 1935 U-M excavations of the necropolis at Terenouthis. The project has been funded by the Getty Trust and is being edited by Sharon C. Herbert (see also note 1, above).

6. The sequence of events leading up to this outcome is, for the most part, not of academic interest. Out of concern that these same obstacles might affect scholars working on future studies of a similar nature I provide the following summary. The existing facilities at the Giza Pyramid Stores did not permit of the extensive effort required to open the long-sealed chambers where one group of figurines were stored in the mid 1970s. The Store in question along with its iron grille and mammoth wood door was completely walled up with cement blocks in fear of theft and has not been opened since. The Egyptian Museum was unable to pinpoint the group of figurines in its care: although records exist attesting the original (1970s) storage locations, the figurines were subsequently moved without a corresponding change in the finding records. Furthermore, the conditions of the (basement) storage areas were too inclement to permit a timely search by hand. My mention of these misfortunes should in no way be construed so as to detract from the gratitude I feel towards the staff in the Egyptian Museum for having made possible what work I did in fact accomplish.

7. I have been assured by Dr. Muhammad Saleh, Director of the Egyptian Museum, Mrs. Sinayya Abd El'Aal, Assistant/Acting Director of the Egyptian Museum, Mrs. Elham Montasser, First Curator, Graeco-Roman Section, and Professor Emeritus Gamal Moktar, previous Chairman of the EAO, that improvements in the conditions of the basement storage should be adequate to conduct a thorough search for the figurines beginning in about three months. They anticipate that they will locate the figurines within about six months.

8. Efforts are currently underway to ascertain exactly which figurines are in the Giza Pyramid Store and which were among those lost in a series of thefts culminating in 1974. For their assistance in these proceedings I wish to thank Dr. Zahi Hawass, Dr. Ahmed El-Sawy, Miss Amal Samuel, and Mr. Mahmoud Afifi.

9. Among other things I was able to photograph a number of figurines in the Egyptian Museum that bear technical similarities to certain examples excavated at the site by the University of Michigan 50-60 years ago. It is hoped that there will be sufficient opportunity to incorporate this new information into my manuscript on this material before it goes to press (see notes 1-2, above). I was also given permission to re-photograph the U-M excavated terracottas from Karanis, Dime, and Terenouthis in the Egyptian and Agricultural Museums which I had photographed twelve years ago for my doctoral dissertation (University of Michigan 1985). [I am grateful to Prof. Dr. Mohammed El-Hossainy El-Aqad, Chief Researcher and Supervisor General of the Agricultural Museums and Exhibitions, and to Dr. Hassan Khattab, Director of the Agricultural Museum, Ancient Section, for allowing me access a second time to these figurines.] In addition, I was able to consult and identify the fragments of terracottas recovered in the current Canadian-American excavations at Tell Mendes in the Delta, which broadened somewhat my first-hand experience with provincial Deltaic material. [I am grateful to Dr. Nancy Lovell, University of Alberta, and to Dr. Robert Wenke, University of Washington, for arranging this consultation.]

10. I am grateful to the many people at the Egyptian Museum who accommodated me. I would like to give special thanks to: Dr. Muhammad Saleh, Director; Mrs. Sinayya Abd El-Aal, Acting Director; Mrs. Elham Montasser, First Curator, Graeco-Roman Section; and Mr. Mohammed Haggrass, Assistant Curator, Graeco-Roman Section.

11. Egyptian Museum J92902.

12. Egyptian Museum J92901.

13. As the entries are written in Arabic, it was necessary to prevail upon the assistance of my distinguished colleague, Dr. El-Sawy and, when his time did not permit, that of Miss

Amal Samuel, Chief Inspector of the Giza Zone, in translating the entries.

14. There may still remain other figurines from the excavations of the Egyptian Antiquities Department carried out by Samy Farig and Fathi Melek in 1963-64. Following these investigations the eastern-most edges of the site were conceded to the Agricultural Zone. A report (in Arabic) of these investigations is on file with the EAO. It was not possible to obtain access to this report when I was in Cairo as a Fellow.

15. These were printed through the generous services of Egyptian Museum First Photographer Moustafa Maqsd and Assistant Photographer Kamal Moustafa.

16. Mr. Moustafa Maqsd carried out this service in my absence with the use of special telephoto camera equipment under the supervision of Drs. Hawass and El-Sawy.

17. As stated under *Background* above, the present project is only the first phase of a larger plan to conduct a comprehensive analysis of the material excavated at Kom Abou Billou in the early 1970s by Dr. El-Sawy. This is a cooperative venture between the University of Michigan and University of Assiut, Sohag.

AFAF LUTFI EL-SAYYID: STUDENT OF EGYPT'S PAST

Editor's Note: Reprinted with the kind permission of *Al-Ahram*. Dr. Marsot, President Emeritus of ARCE, visited Cairo in March of 1992 and again in December as part of the Visiting Committee when she was interviewed by one of their correspondents.

Afaf Lutfi El-Sayyid is a major historian who has contributed to the study of Egypt's modern development. Professor at the University of California, Los Angeles, she has been acting and associate director of its Gustave Von Grunebaum Center for Near and Mideast Studies. She is currently the first Egyptian American and the first woman to head the American Research Center in Egypt.

Relaxed and easygoing, Afaf Lutfi El-Sayyid leaves a strong personal impression—giving one the feeling of having known her for a very long time. Despite having achieved distinction at the highest levels of academia, she is able to talk of her erudite specialization in uncomplicated terms.

A leading historian of the development of modern Egyptian society, Afaf Lutfi El-Sayyid [Marsot] has lived in the United States for the past 25 years and held the position of tenured associate professor while only in her third year of teaching in the history department of the University of California, Los Angeles.

She was president of the Middle East Studies Association and editor of the *International Journal for Middle East Studies*, an influential academic journal. She is now president of the American Research Center in Egypt, which supervises and funds research and scientific studies related to Egypt, and is comprised of a consortium of 40 prestigious universities and museums in the United States.

A tall, slender woman with medium length black hair, she is unostentatious in her manners and clothes, typically wearing trousers and a bright colored top. A feeling of inner ease which conveys itself to others, as well as a high degree of adaptability have enabled [Fifi] to live out her career abroad without bearing the burden of "alienation", cultural or otherwise. "If one has to adapt to a new place so be it", she says. "I am profoundly Egyptian though," she adds. "People are surprised to hear me use the most colloquial *baladi* language; you can take an Egyptian out of Egypt, but I don't think the opposite is true," she says. Her one regret is that her constant writing and reading in English has left her at a loss for "intellectual expressions in Arabic."

She is married to a professor of political science, Alain Marsot, who is French and whom she met while she was a fellow at St. Antony's College, Oxford University in England. Professor Marsot is a teacher at the State University of California. "When we married, we came back to Egypt in 1964, so that Alain would get to know the country. We left for the States for a year intending to come back but we stayed on for twenty-five," she smiles.

Her interests span the past 200 years of Egypt's history, and her research has contributed to an understanding of Egyptian society and culture, from the late Mameluke period. Her book, *Egypt in the Reign of Mohammed Ali*, she describes as an attempt to find out what it was Mohammed Ali tried to do in Egypt and why. "I consider Mohammed Ali to be the 'last of the Mamelukes', a man who tried to carry out his predecessors' (Ali Bey El-Kebir's) plans to establish Egypt's autonomy from the Ottoman empire."

Eighteenth-century Egypt holds a special fascination for her. Her current research, which she feels is the most important she has undertaken, is on "Society and Gender Relations in Late Eighteenth Century Egypt." "Egyptian women in the 18th century enjoyed great standing and influence," she says. "Much more than they did in the nineteenth century."

Her achievements as a historian she describes in simple words, as "having tried to understand the past, not because it repeats itself, but because one can better understand the future." Using a socio-economic approach to analyze historical development, her works have dealt with the nature and operation of power and authority, as well as the analysis of jokes and popular proverbs and the socio-economic influences of different groups.

"I believe history has to be 're-written' every 20 years", she says. "New variables enter into the analysis, and new methods. We now use quantifiable methods, for instance, which we would not have done 20 years ago."

Her book *Egypt's Liberal Experiment*, carries the thesis that aspirations to realize a Western liberal model of social and political development in the twenties and thirties did not come to fruition for various reasons including "the British occupation, the King and rivalry amongst politicians"—hence the 'experiment' in her title. However, to these particular aspirations to attain 'enlightenment', Afaf herself may, in a personal sense, be indebted. Three men who belonged to the "liberal generation" left a profound impact on her development; her father, Said Lutfi, Bahi-Eddin Barakat, and her uncle, man of letters Ahmed Lutfi El-Sayyid, who is considered a prime mover of the age, a public figure who was the first

president of the Egyptian University upon its foundation in the late twenties. "I remember having long discussions with my uncle when we came back for the summer vacation. There are so many things you should know, he'd say, and he'd keep talking till he was short of breath."

Her academic mentor, however, she recalls, was the prominent historian Albert Hourani, "my professor at Oxford, who taught me how to think and how to analyze history."

Like many Arab Americans, Fifi Lutfi has become "an activist when it comes to the Arab cause." A member of the Organization for Egyptian-Americans and the Anti-Discrimination League, she explains that "I speak up whenever there is an opportunity for me to do so whether in the press or on television. The Arab position is not well understood in the United States, and there is a lot of prejudice against Arabs. The attitude to Egypt might have changed but we're still far from being their favorite people," she says.

Living a couple of miles from the UCLA campus, she teaches three times a week, "otherwise I am at home working on my computer." At two or three in the afternoon, she stops working "because that's the time of day that my creative faculties come to an end." The Marsots two daughters are both graduates in history and English from Swathmore, "the favorite school for the children of academics, better known as 'sweatmore,'" she says, "and Yale University."

She now comes to Cairo at least once a year, since all her family lives here. Her last visit to Cairo was for "business and public relations" in her capacity as head of the American Research Center in Egypt which was established in 1948. The first Egyptian and the first woman to hold the post, this is her second year in the position, which is "held alternately by an Egyptologist and a modernist."

"The center," she says, "is independent of the American government, and serves Egyptians as well as Americans coming here to study anything whatsoever related to Egypt, from archaeology to history, art and the social sciences. Fellowships are granted to Egyptians for conservation studies and courses at a museum in the US, at the Metropolitan Museum, for instance, which happens to be a member of the center's consortium. Our Computer Center in Cairo has graduated 52 Egyptian students in computer sciences, through fellowships granted by the center."

Fifi Lutfi describes herself as a "workaholic, and that's about it. I can't say anything else, because it would probably be unrealistic."

To others she can give the impression of being an extrovert, "though I am really 'basically shy'," she

says, "I just cover it up by laughing and joking most of the time."

She keeps a continuous link with her country and her culture, though her view is far from being sentimental. "One notices how things have changed, and must find means to deal with these changes." She explains, "Population has grown, and in general one doesn't find the spirit of goodwill which one used to. However, there is progress and there is education. Fifty years ago, everyone was barefoot, and this is something you don't see anymore. There isn't the great poverty that there was then. I think that to look at the past and remember only the good things means one is being nostalgic. I'd rather be realistic."



Dr. Marsot visiting the 19th century Sakkakini Palace in Abbasiya with Dr. Shawki Nakhla, Director General of Restoration and Conservation, Monuments, Egyptian Antiquities Organization during her March 1992 visit.

THE

NEWS

FROM

NEW YORK



ARCE Wins Major Challenge Grant Awarded by the National Endowment for the Humanities

ARCE was awarded a \$500,000 Challenge Grant from the National Endowment for the Humanities in December 1992. Under the terms of the award, ARCE will receive a half-million dollars in federal funds if it raises two million in nonfederal contributions for its building fund, fellowships, public programs, publications, and general operations.

"The institution provides services that are indispensable for scholars, including fellowships, publishing support, expansion of library resources, and preservation of important archives," said ongoing NEH Chairman Lynne V. Cheney, in announcing the awards last December.

"By generating long-term support for programs like these, NEH challenge grants serve scholars in a variety of disciplines in a variety of ways."

"We are thrilled with the award," said Terry Walz, Executive Director of ARCE. "It is the cornerstone of our fund-raising efforts and will spark major gifts from private individuals, foundations, and the business world," Marjorie Adams, the ARCE Development Officer, commented. "We worked very hard for the award and with the acquisition of new office space in Cairo it couldn't have come at a better time."

This is the second Challenge Grant that ARCE has been given by the NEH. The first, awarded in 1982, was for \$200,000 and was given on a three to one basis. During that period, ARCE raised \$600,000 in cash and kind. The new grant is a four-to-one award: for every one hundred dollars given by private individuals, the Endowment will contribute twenty-five.

Other Recent Grants

The United States Army's European Research Division (London) has awarded the American Research Center in Egypt a grant of \$4,000 to support the International Conference on the Preservation of Islamic Monuments scheduled to be convened in Cairo June 12-15, 1993. The grant will allow the Center, which

is the primary host along with the Egyptian Antiquities Organization, the Getty Conservation Institute, and Cairo University, to invite foreign specialists from Europe and the United States to attend the proceedings.

Grants and Fellowships

The National Endowment for the Humanities's Division of Research Programs has written welcoming "applications for proposals in Old World and New World Archaeology. The Endowment is particularly interested in projects that focus on preparing the results of excavations for scholarly and popular publications. Support is also available for work on both foreign and American sites, survey, excavation, material analysis, laboratory research, artifact preservation, and field reports. Funds for excavation are limited to \$20,000 in outright funds per year; additional support is available through federal matching funds. Awards usually range from \$10,000 to about \$150,000 for up to three years' duration, depending on the size of the project. The deadline is October 15, 1993, for projects beginning no earlier than March of the next year."

For application materials and further information write or call:

Archaeology Projects
Interpretative Research
Division of Research Programs, Room 318
1100 Pennsylvania Avenue, NW
Washington, DC 20506
(202) 606-8210.

The American Schools of Oriental Research announces their Grants/Fellowships for 1994/95 and their approximate deadline dates.

The Albright Institute of Archaeological Research (Jerusalem)

Dorot Research Professorship, 9/15/93; Annual Professorship, 10/5/93; Samuel H. Kress Fellowship, 10/15/93; Honorary Appointments, 10/15/93.

The American Center of Oriental Research (Amman)

Arabic Speaking Academic Immersion Program (ASAIP) Honorary Appointments Jennifer C. Groot Fellowship, 2/1/94; USIA Fellowships (incl. Resident Specialists)* 2/1/94; Winnett Fellowship, 2/1/94.

The Cyprus American Archaeological Research Institute (Nicosia)

John Grier Bartol Fellowship, 2/15/94; Charles Upchurch Harris Fellowship, 2/15/94; Charles U. and Janet C. Harris Fellowships 2/15/94. Honorary Appointments, Fulbright Research Fellowships, (Pre-Doctoral Junior and Post-Doctoral Senior)* 8/1/93;

National Endowment for the Humanities Fellowship* 10/15/93.

The Committee on Mesopotamian Civilization (Baghdad)

Mesopotamian Fellowship, 2/1/94;

At-Large Endowment for Biblical Research Travel and Research Awards, 2/1/94.

* Awards subject to the availability of funds. For information and application, write to: American School of Oriental Research, 3301 N. Charles Street, Baltimore, MD 21218, (410) 516-3498, Fax (410) 516-3498

New Life Members

ARCE is pleased to announce that **Hedy Voight** of New York City and **Adina Savin** of Los Angeles, a lawyer with Multimedia, the film company, have become new life members.

International Conference on the Preservation of Islamic Monuments Set for June in Cairo

With support from the United States Information Agency, the United States Army, Cairo University, the Egyptian Antiquities Organization, and the Getty Conservation Institute, ARCE will convene a four-day conference on the "Preservation of Monuments in Egypt" with a special focus on the state of the Islamic monuments. The aim of the conference is to assemble engineers, restorers, art historians, and other specialists to examine the state of the monuments and to make recommendations on how best to go about their preservation. The conference is being organized by **Dr. Jere Bacharach**, on sabbatical this year from the University of Washington. Jere has been an ARCE Fellow at the Center during the Spring of 1993.

Workshop on Egyptology and Anthropology Scheduled for October

ARCE, in collaboration with the Department of Egyptian Art at The Metropolitan Museum of Art, announces a two-day workshop on the interconnection between anthropology and Egyptology. The first day of the workshop is open to the public and will be held at the Uris Conference Auditorium of the Metropolitan Museum on October 2nd, 1993. For further information, contact the New York office of ARCE.

New York Lecture Series

January 28: **Jack Josephson**, "COLLECTING EGYPTIAN ART." Mr. Josephson, chairman of the

President's Cultural Property Advisory Committee at the United States Information Agency, and Research Associate at the Institute of Fine Arts, New York University, discussed the collecting of Egyptian antiquities. In his many years as a collector, first of Islamic objects, now of Egyptian art, he has developed a fine eye for art and its value.



Jack Josephson at the reception following his lecture at the Hagop Kevorkian Center. Photo: Britta Le Va.

February 8: **Alexander Kitroeff**, professor at the Alexander Onassis Center and the Department of History at New York University, "THE EUROPEANS IN ALEXANDRIA FROM MUHAMMAD ALI TO GAMAL ABDEL NASSER." Dr. Kitroeff, the author of *The Greeks in Egypt, 1919-1937*, presented a lecture with slides of the Europeans, their contributions and lifestyles during the last one hundred and fifty years.

February 25: **Eliezer Oren**, professor at Ben Gurion University, Archaeology Division, "THE ARCHAEOLOGICAL MAP OF NORTH SINAI AND THE PROPOSED AL-SALAM CANAL." Dr. Oren has worked for many years on the archaeological sites of the Northern Sinai and has advised various UNESCO teams on the subject. Since the monuments are endangered by a new sweetwater canal that is currently under construction, his work has assumed a new importance. The Egyptian Antiquities Organization is now working in the area.

March 8: **Antonia Lant**, professor of cinema studies, New York University, "CONSUMING CLEOPATRA: EGYPT IN AMERICAN FILMS AND ADVERTISING." Dr. Lant's talk grew out of a new project on the use of Egypt in modern cinema, particularly in the early years of the moving picture. Her earlier work on British cinema during World War

II, entitled "Black Out" was published by Princeton University Press. She is currently organizing a major conference on film called "Cinema Turns 100" which will take place next year at New York University and the Museum of Modern Art.

March 16: **Florence Friedman**, Curator of Ancient Art at the Rhode Island Historical Museum and adjunct professor at the Rhode Island School of Design, "THE UNDERGROUND PANELS OF KING DJOSER AT THE STEP PYRAMID COMPLEX." Dr. Friedman has curated a number of exhibitions, most notably the "Egypt Beyond the Pharaohs" exhibition of Coptic art and history. She is currently working on the King Djoser Tomb complex at the Step Pyramid. The underground panels are among the earliest depictions of the monarchs of ancient Egypt and present many historical and art historical problems. Dr. Friedman offered a new interpretation. This work in progress was given to a packed auditorium.

April 8: The film "*Cairo As Told By Youssef Chahine*", a documentary of contemporary Cairo was shown at the Hagop Kevorkian Center. **Dr. Mona Mikhail**, Department of Near Eastern Languages and Literatures, New York University, addressed a full house with an introduction to the film and special guest speaker, **Abdel Alim al-Abyad**, Minister of Press, Egyptian Mission to the United Nations, spoke on the current situation in Egypt.

April 30: **Dr. Günter Dreyer**, of the German Archaeological Institute in Cairo, delivered the annual lecture on the "RECENT EXCAVATIONS AT ABYDOS." Dr. Dreyer has headed the German Archaeological Team working at Abydos, the ancient burial site of Egyptian Kings. His lecture discussed the important new finds unearthed at the site.

May 13: **Dr. Thelma Thomas** from the Kelsey Museum at the University of Michigan spoke on "AESTHETICS AND CULTURAL TRADITION IN LATE ANTIQUE EGYPT: The New Realms of Evidence." Dr. Thomas' talk focused on her work concerning the integration of Egyptian art into the wider Mediterranean culture.

News of Fellows

Dr. Daniel Crecelius, an ARCE member of long standing from California State University, Los Angeles, spent the 1991-92 academic year in Cairo under the auspices of a Fulbright grant. During this period he worked with **Dr. Hamza Abd al-Aziz Badr** of

Assiut University-Sohag branch on a number of projects relating to various aspects of 18th century Egyptian history. During the year they completed and published "*The Waqfs of Shahin Ahmad Agha*," *Annales Islamologiques* 26 (1992), 75-115 and an annotated edition and English translation of Shaykh Isma'il al-Khashshab's short manuscript entitled *Khulasat ma yurad min Akbar al-Amir Murad* (Cairo: 1992). Both gave lectures at ARCE in Cairo during the year. He also completed a ten-year project to prepare an index of waqfiyyat from the Ottoman period. This was published as *Fihris waqfiyyat al-Asr al-Uthmani al-Mahfudhah bi Wizarat al-Awqaf wa Dar al-Watha'iq al-Ta'rikhiyyah al-Qawmiyyah bi al-Qahirah*. This index can be purchased from ARCE.

Ann Macy Roth (Fellow 1980-81 and 1985-86) has accepted a position in the Classics Department at Howard University for the 1993-94 and possibly 1994-95 year.

Everett Rowson (Fellow 1980-81 and 1985-86) will be on leave from the University of Pennsylvania during the 1993-94 and will be an Annenberg Fellow to carry out a full survey of the *fiqh* literature on homosexuality.

Susan Slyomovics and **Nadjib Berber** announced the birth of their son **Iskandar (Alexander) Sid-Ahmed** on 13 February 1993 in Providence, Rhode Island, where Susan teaches at Brown University.

Lila Abu-Lughod and **Tim Mitchell**, ARCE Fellows 1988-1989, happily announced the birth of their twins, **Justine Jaffa** and **Adrian Alexander** on September 30th, 1992.

People in the News

Dr. Zahi Hawass, Director General of the Giza Plateau and Saqqara, back in the United States for a brief lecture tour, spoke on April 25th, at the University Museum of Archaeology and Anthropology, University of Pennsylvania and May 2nd at the Metropolitan Museum of Art. He discussed the newest discoveries excavated from the workmen's compound near the Great Pyramid.

Dr. Stanley J. Olsen, Zooarchaeologist and Professor of Anthropology, Arizona State Museum, the University of Arizona, sent us a copy of his article *The Mummified Bulls of Saqqara* written for the Spring 1993 edition of *The Explorers Journal*. In the article he states that efforts by recent workers indicate that only a small percentage of mummified Apis bulls has

been located and continued efforts by Egyptologists in the area where Apis was a revered animal will no doubt turn up additional animals.

ARCE members from the Denver area: **Dennis McDonald, Robert Lowdermilk, David Pepper, Bruce Rabe and Harriette Peters** from New Jersey, comprising the Egyptian Study Society of the Denver Museum of Natural History, presented a symposium to museum members, May 15-16, at the Denver Museum entitled *The Mountains of Pharaoh, an Overview of Old Kingdom Pyramid Complexes*. Following two study trips to Egypt in 1992 and 1993, the group presented the results of their research and a complete photographic record of their visit to the sites.

New York members **Kathi Rubinstein and Bob Caspar**, recently informed us of their sponsorship for the past four years of Shabaan Mahmoud, a 13 year old boy from Old Cairo. They had the pleasure of meeting him and his family on their last trip to Egypt.

John Freed, ARCE member from New York, recently displayed a number of his photographs of Egypt in a photographic exhibit on world travel at the Multi Media Art Gallery in New York City.

Museum News

The University of Tennessee at Knoxville, **The Frank H. McClung Museum** recently opened their new permanent exhibit, *"Ancient Egypt: the Eternal Voice."* Visitors entering the gallery will pass through a reproduction of the entrance to Queen Nefertari's temple at Abu Simbel and will leave through a reproduction of the limestone and faience ka door from the south tomb of King Djoser's pyramid complex.

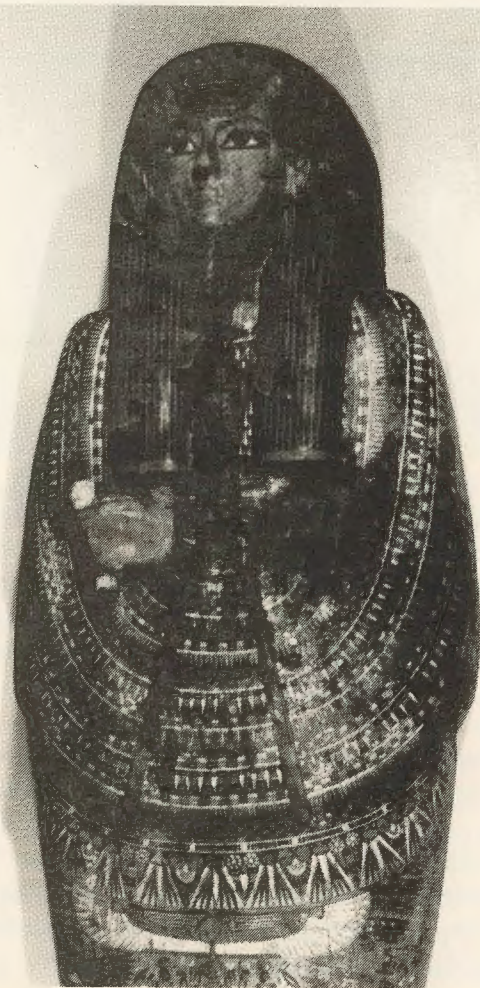
A focal point of the exhibit is the sarcophagus and mummy of Djed-Khons-Iwef-Ankh, priest of the temple of Amun-Re at Karnak dated to Dynasty XXI, ca. 1085-950 B.C.

A number of significant objects on loan from the Detroit Institute of Fine Arts, the Metropolitan Museum of Art, and the Carnegie Museum of Natural History supplement the Museum's own collection providing an overview of ancient life along the Nile.

The Frank H. McClung Museum is located on the Campus of the University of Tennessee at Circle Park Drive. Admission is free. For further information, call 615-974-2144.

San Diego Museum of Man presents *Life and Death on the Nile: Sun Gods and Mummies in Ancient Egypt*. Some five hundred recently donated objects from Dr. and Mrs. Geoffrey A. Smith of La Jolla

complements the museum's own collection in a two-part exhibition focusing on daily life in ancient Egypt and concern for the afterlife. Objects which comprise the Amarna Collection came through the sponsorship of Ellen Browning Scripps who helped finance the excavation of Amarna by the Egypt Exploration Society in the 1920s and 1930s. The exhibit will run indefinitely. For further information call 619-239-2001.



Sarcophagus of Djed-Khons-Iwef-Ankh, Late Period Dynasty XXI-early XXII, Painted Tamarisk Wood, Thebes. From the Frank H. McClung Museum, University of Tennessee, Knoxville.

The Oriental Institute Museum of the University of Chicago in conjunction with the Centennial celebration of the University is presenting *"Vanished Kingdoms of the Nile: The Rediscovery of Ancient Nubia"* and concurrently, the Oriental Institute has been presenting an exhibit entitled *"Sifting the Sands of Time: The Oriental Institute and the Ancient Near East."* Both exhibits have been extended through September 30, 1993. For further information call, 312-702-9520.

The *"Egypt's Dazzling Sun"* Exhibition that had been in Cleveland and Fort Worth opened in Paris on March 2, 1993 for a two and a half-month stay (until May 31) at the Grand Palais. In Paris the title of the exhibition, *"Amenophis III le Magnifique: Pharaon Soleil,"* recalls the glory of France's magnificent Louis Quatorze, "the Sun King." The exhibition was considered a major cultural event and reviewed on the front page of many French newspapers. On hand at the opening were **Betsy M. Bryan and Arielle P. Kozloff**, the driving curatorial forces, **Lawrence M. Berman** from the Cleveland Museum.

The **J. Paul Getty Museum** in Malibu, California presents *"In the Tomb of Nefertari: Conservation of the Wall Paintings."* The exhibit is currently on display at the Centro Cultural/Arte Contemporáneo, in Mexico City through the summer of 1993. The exhibit explores the six-year conservation process of the wall paintings of the Egyptian tomb of Nefertari originally painted more than 3200 years ago. The exhibit features a full-scale replica of one of the tomb's six chambers and Egyptian antiquities. The works of art on view have been lent by The Brooklyn Museum; the Cleveland Museum of Art; the Harer Family Trust, San Bernardino; the Los Angeles County Museum of Art; the Metropolitan Museum of Art; and the Museum of Fine Arts, Boston.

An illustrated catalogue, *In the Tomb of Nefertari: Conservation of the Wall Paintings* (paperback, \$19.95, available at the Getty Museum's bookstore or by telephone order, 1-800-223-3431) contains essays on the significance of the Nefertari tomb paintings and the recent conservation work.

Nubian Art Treasures Move Into the Spotlight

In The New York Times, March 21, 1993, reporter Rita Reif wrote: It's 60 years late, but **NUBIA: Ancient Kingdoms of Africa**, at the **Museum of Fine Arts, Boston**, seems perfectly timed. Described by the museum as the largest and most comprehensive exhibition of Nubian art organized west of Khartoum, the show coincides with today's heightened interest in African art.

First proposed in 1935 but delayed many times by problems of financing and space, this survey of Nubian art is presented more or less as it was originally envisioned, in a permanent Nubian art gallery on the main floor of the museum.

Most of the 500 objects—stone sculptures, gold jewelry, household articles, clothing and tools—were excavated between 1906 and 1932 by a Harvard University-Boston Museum expedition. Half are being shown for the first time. The rest, displayed until

recently in the museum's Egyptian galleries, were combined with other Nile Valley objects and identified only by the obscure sites where they were found. "By combining these cultures," said Rita Freed, the curator of ancient Egyptian, Nubian and Near Eastern art who organized the show, "we did not give the Nubian material the attention it deserved."

The exhibition remains on view indefinitely. The show and its catalog (\$12.95) have been financed by the Nynex Foundation and the National Endowment for the Arts.

The University Museum of Archaeology and Anthropology, University of Pennsylvania is presenting through October 3, 1993 *"Ancient Nubia: Egypt's Rival in Africa."* More than 300 artifacts from the Museum's large and renowned Nubian collection help to trace the history of Nubia over a 3,500-year period, from circa 3100 B.C. to A.D. 400.

The exhibition documents the rise and fall of a series of Nubian kingdoms, the richness and variety of their indigenous cultures, and Nubia's relationship with Egypt. After its Philadelphia run, it is scheduled to travel to the following cities: the Newark Museum, Newark, New Jersey; the Bowers Museum, Santa Ana, California; Lowe Art Museum, University of Miami, Coral Gables, Florida; Rochester Museum and Science Center, Rochester, New York; Kelsey Museum, Ann Arbor, Michigan; Baltimore Museum of Art, Baltimore, Maryland; and Minneapolis Institute of Arts, Minneapolis, Minnesota. For further information call 215-898-4000.

The Newark Museum exhibition in their Junior Gallery called *"Stepping into Ancient Egypt: the House of the Artist Pushed"* will continue through 1993.

Upcoming Conferences

In the spring semester, 1994, the University Museum of the University of Pennsylvania will host the second seminar on their series of seminars on "Cultural Interconnections in the Ancient Near East" organized by Professor Eliezer D. Oren and supported by the Kevorkian Fund. Following upon the success of the first seminar, which focused on the Middle Bronze Age and the Hyksos, the seminar topic for spring, 1994 will be a comprehensive re-evaluation of the archaeological and textual sources relating to the Sea Peoples. Scholars from the U.S. and abroad will present papers on their fields of expertise. Areas of focus include:

Egypt: New Kingdom history and archaeology; a re-evaluation of the Egyptian texts; the iconography of

the Sea Peoples on the monuments; an assessment of the naval battle and ships.

Anatolia and the Syrian Coast: The collapse of the Hittite empire and archaeology; the evidence from coastal sites.

Canaan: The biblical traditions of the Philistines and Israelite history; settlement patterns, social organization and economy; temples and cult; burial customs; ceramics.

The Mediterranean: Cyprus; Mycenaean Greece; Sardinia and Sicily.

Technology: The transition from Bronze to Iron.

The seminars will be held on Wednesday afternoons from January 12 through April 27, 1994 at the University Museum, University of Pennsylvania. In addition to the lectures, there will be workshops on specific groups of material in the collections of the University Museum.

The seminar is open to anyone who wishes to participate. For further information, please contact Linda Bregstein, Near Eastern Section, The University Museum, 33rd and Spruce Sts., Philadelphia, PA 19104, or call 215-898-4127.

EGYPT IN THE NEWS

Pasta of the Pharaohs?

THE NEW YORK TIMES, February 24, 1993, reported that anthropologists know that the builders of the Egyptian pyramids ate garlic and perhaps it was served with pasta. If so, the pasta may have been made from kamut an ancestor from durum wheat that is now used to make commercial pasta products.

Chance Discovery of New Pyramid at Giza

As reported in *The Art Newspaper*, No. 25, February 1993, Egyptian archaeologists have uncovered a new pyramid at Giza, several feet to the southeast of the Great Pyramid of Cheops. From the ruins of the pyramid's 23 meters-square base, some slabs and the pyramid's peak, the height of the structure has been estimated at thirteen meters. The discovery made while cleaning the area, came as a surprise to Zahi Hawass, Director General of Antiquities for the Giza Plateau who was recorded as saying, "What a shock! If anybody had told me this time last year that we'd find another pyramid at Giza, I'd have said they were crazy."

Clues to Food Crops are Found in Africa

In the October 27, 1992 edition of *The New York Times*, an article by reporter John Noble Wilford

revealed that archeologists digging in the Sahara Desert of southern Egypt have found 8,000 year-old seeds of sorghum and millet, indicating that the domestication of these important African food crops occurred much earlier than previously thought.

The discovery provides some of the first direct evidence for the early history of agriculture in a major region other than the Levant or pre-Columbian America. The findings surprised experts because they had assumed that these plants were first domesticated in the African savanna to the south, presumably well after the introduction of cultivated barley and wheat in lower Egypt about 6,400 years ago.

The seeds were found charred and buried in the ruins of a prehistoric settlement 60 miles west of Abu Simbel, on the Nile River near the Sudanese border. The variety of more than 40 different plant seeds showed that vegetation in that region then must have been more abundant than it is now.

The excavations were conducted over the last two years by a team of American and Polish archeologists led by Dr. Fred Wendorf, professor of archeology at Southern Methodist University in Dallas.

Cairo Security is Tightened After Blast

In the March 14, 1993 Travel section of *The New York Times*, correspondent Chris Hedges reported that the recent bombings in Cairo have prompted Egyptian officials to institute new security measures to halt assaults by Islamic militants against foreign tourists.

In an effort to safeguard against future attacks, hotels, museums, theaters and historical sites have been provided with increased police protection. Hotels have begun to lock side doors and visitors must now enter through main entrances equipped with metal detectors. Hotel security guards now search handbags and suitcases, and identity cards are checked before visitors are allowed to leave cars in the parking areas.

Tourist sites have also increased security. Employees at the Egyptian Museum are now searched before entering the building, which is across the square from the site of the recent explosion. Cars are no longer allowed to park near the museum.

Israel to Return Sinai Finds to Egypt's Archaeologists

The Art Newspaper No. 26, March 1993, announced that in a political agreement between the governments of Israel and Egypt, artifacts from the Sinai desert excavated during the 1967-82 Israeli occupation are to be handed back to Egypt. Under the terms of the agreement Israeli archaeologists are allowed two years to complete the photographing, carbon-14 dating and cataloguing of the pottery sherds, tomb fragments and other objects. Yaakov Meshorer,

Curator of Archaeology at the Israel Museum, where finds from the most important sites are on display, explained that the greater number are from a Nabatean city at Qasrawet, twenty-five miles east of the Suez Canal, an Israelite city at Qahesh Barnea (occupied) until the end of the Judean Kingdom in 586 B.C.) and an Israelite garrison of the ninth century B.C. at Kuntilet a-Jrud. Other pieces, scattered over Israel in various universities and research institutes, date from 1300 B.C. to the eighteenth century, shedding light on Egyptian, Roman and early Christian history.

A Huge New Museum of the Pharaohs Planned for Giza

The Art Newspaper No. 27, April 1993, reported on President Hosni Mubarak's announcement that a new archaeological museum, the largest in the world, will be built to the west of the pyramids on the plateau of Giza. The Egyptian Government has enlisted Italian museum curators and scholars to bring this project to fruition.

Dubbed the "Museum of the Pharaohs," the Giza Museum will be part of a wider project to restore Egypt's monuments and upgrade its minor museums such as that at Aswan, which in the future will house Nubian antiquities. A large conservation center will also be built at Giza, alongside the museum. One conclusion to emerge from a recent conference at which the Italians and Egyptians met was that the existing Cairo Egyptian Museum should be maintained.

Spotlight on Restoration

The January 7-13, 1993 edition of the *Al-Ahram Weekly*, printed a report made by Dr. Ibrahim Bakr, chairman of the Egyptian Antiquities Organization (EAO), on the progress being made in various restoration projects throughout the country.

Restoration of the tomb of Mentuemhat, mayor of Thebes in the eighth century B.C., is almost finished. The operation included installing two pillars in the first hall of the tomb, reinforcing the western wall of the open courtyard with bricks, and using bricks to support some of the limestone elements inside the tomb. Work is under way to build a stairway in order to make the tomb accessible to visitors.

The tomb of Pashedu at Deir El-Medina on the Theban necropolis, will soon be open to the public. Restoration has been completed. It included the side walls of the main hall of the tomb, paving it adequately, and providing support for some of the weakened elements.

Two independent studies are being carried out by the EAO and by Cairo University's department of

archaeology, on two pyramids situated at Dahshur, south of Saqqara.

The mortuary temple of Ramses II at Thebes, the Ramesseum, has been given the go ahead for restoration. The first stage of the project will involve the removal of the huge piles of rubble left behind from earlier excavations.

While excavations on the Giza plateau continue, the archaeological engineering department of Cairo University together with a delegation from UNESCO, is now finalizing the route of the new ring road that will circumvent the Giza pyramids.

Ancient Clay Horse is Found in Syria

The New York Times reporter John N. Wilford on January 3, 1993, told of the discovery of a 4,300 year-old clay figurine of a horse, only five inches long and three inches high, uncovered in northern Syria by archaeologists who call it the oldest known sculpture of a domesticated horse and one of the finest ancient representations of a horse ever discovered. The pale-greenish figurine was found in September, 1992 in ruins at Tell es-Swey-hat, a Euphrates River site about 200 miles northeast of Damascus.

Dr. Thomas Holland, leader of the expedition, has been excavating at the site since the 1970's with the recent work jointly sponsored by the University Museum of the University of Pennsylvania and the Oriental Institute at Chicago.

New Finds Suggest Even Earlier Trade on Fabled Silk Road

The New York Times, in the Science Times section, March 16, 1993, reporter John Noble Wilford, told of new archaeological discoveries which suggest that trade across the sweep of Eurasia may have begun in some form many centuries earlier than thought.

The latest and most surprising discovery is strands of silk found in the hair of an Egyptian mummy from about 1,000 B.C. long before regular traffic on the silk road and a good millennium before silk was previously thought to have been used in Egypt. After microscopic, infrared and chemical analyses, scientists at the University of Vienna determined that the material from the mummy is clearly silk and almost certainly from China.

The mummy in question, a woman of 30 to 50 years of age, was found at the burial ground of the king's workers at Thebes. It was one of many mummies and artifacts removed by Russian and Eastern European archaeologists who saved them from flooding by the Aswan Dam.

The Vienna researchers noted that silk was not

widely used in Egypt until the Fourth Century A.D.

News to Share

Professor Arthur Goldschmidt, Jr. is the editor of a projected volume on Egypt and the eastern Arab world that will form part of a twenty-volume reference set called *Twentieth Century Culture*. The series is being produced by Manly, Inc., of Columbia, SC, for publication by Gale Research. The deadline for this volume is 30 September, 1994. Professor Goldschmidt asks for advice and participation of experts on the visual arts (including architecture), as well as on literature, theater and film, music, dance, and radio and television—six categories recommended for all volumes in the series.

Manly, Inc., defines culture as the body of shared knowledge by which members of a society communicate, encompassing all aspects of life, from the mundane to the sublime, but it will confine *TCC* to enduring forms of creative expression in the humanities, including popular and folk as well as high culture. This series will try to describe and define what the people of a given culture have collectively deemed significant. Given the length restriction, concise entries, ranging in length from a sentence to several pages, it will provide definition rather than detailed analysis. Some entries will be biographical, others topical. Gale Research and Manly plan also to include some phenomena that have affected the arts but fall outside the six categories.

Professor Goldschmidt is interested in hearing from members who specialize in visual arts in the eastern Arab world in the 20th century and who would like to write entries on relevant artists, photographers, sculptors, architects, and monuments. A separate volume is being planned for the Maghrib under the direction of Professor Kenneth Perkins of the University of South Carolina. If you would like to serve this project as a contributor or an informal adviser, please contact him at the following address: 706 Oswald Tower, University Park, PA 16802. Or call 814-863-0086

Dr. Susan Allen is currently compiling a history of the *Fostat*, the former ARCE houseboat. She is seeking information from members, fellows, and expeditions who lived or worked aboard her. Both factual information (name, dates, places) and reminiscences are welcome, as well as xerox copies of photos. If you have something to share, please contact Dr. Allen in care of the Department of Egyptian Art, The Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY 10028.

Chapter News North Texas

We welcome a new chapter in North Texas (Dallas), which was approved by the Board of Governors at the Baltimore Annual Meeting. The organizing committee consists of: **Janis Susan May, Jim Murray, Nancy Murray, Toni Schreiber, Beverly Stone, Marilyn Terwey, Ken Terwey, Greg Thomas, Teresa Thompson.** Guest speakers scheduled for the summer will be: in June, **Fred Wendorf**; July, **Geoffrey T. Martin**; and in August, **Charles Van Siclen.** The chapter meets monthly at South Methodist University. For further information, contact Jim Murray, president of the chapter, (817) 561-1522.

South Texas

The South Texas group plans to network with the new North Texas chapter and the Tucson, Arizona chapter. In the planning stages is a possible branch at the University of Texas at Austin with ARCE member **Adrienne Diehr** as its coordinator. For further information, contact Polly Price, secretary of the chapter, (512) 657-2428.

Southern California

In May, **Dr. Edward Brovanski**, Boston Museum of Fine Arts, spoke to members of the chapter on "Excavating in the Shadow of the Great Pyramid."

July 24, 1993 the annual symposium will be held in cooperation with the Museum of Natural History of California. The program will highlight the discoveries of the necropolis of Memphis. **Dr. Alain Zivie**, Director of Research at CNRS and discoverer of the Vizier Obelisk's (Aper-el) at Saqqara with **Dr. Geoffrey T. Martin**, Edwards Professor of Egyptology, University College, London, will participate in the program.

In September 1993, Professor Miroslav Verner, Director of the Institute of Egyptology at Charles University in Prague and Director of the Czechoslovak Expedition at Abu Sir, will be this year's featured guest for ARCE/SC's Scholar in Residence weekend program. This in depth two day session will give members and friends an opportunity to learn about the background and work of Professor Verner. As well, he will discuss some of the difficulties of keeping the discipline of Egyptology alive when Czechoslovakia was a Communist state.

For further information, contact Noel Sweitzer, president of the chapter, (213) 231-1104.

Washington, D.C.

Dr. Ann Macy Roth gave a series of four lectures entitled "Fertile Fields and Female Pharaohs; Women in Ancient Egypt." The series was co-sponsored with The National Museum of Women in the Arts. It was very well received. Her well researched lectures provided new and useful insights into the role and social position of women in pharaonic Egypt.

At the end of April, **Richard Fazzini**, Chairman of the Department of Egyptian Art at The Brooklyn Museum, presented a lecture on "Egyptomania" - the West's ongoing fascination with and interpretation of Ancient Egypt and its civilization.

The chapter's main activity is to sponsor free public lectures on Egyptological topics. Other lecturers over the past season have included: **Mark Easton, John Sarr, Rushdie Said, Betsy Bryan, Anna Pearman and Robert Bianchi.** For further information on local chapter activities, contact Francis Niedenuhr, president of the chapter, at (202) 363-5196 or Brad G. Leissa, secretary-treasurer at (202) 686-3898.

Tucson, Arizona

Dr. Eugene Cruz-Urbe presented a slide illustrated lecture on "The Temple in Egyptian Life" on April 1st. It was the first in a series of lectures that ARCE/AZ arranged to introduce the exhibition "Temple, Tomb, and Dwelling" (Based on the Harer Family Collection of Egyptian antiquities) which will be shown in the University Museum of Art this fall. A number of lectures by distinguished Egyptologists will be presented during the exhibition which will run from October 3 through December 30, 1993.

Also this fall, ARCE members in the Tucson community will have another Egyptological opportunity. The University of Arizona is presenting one of its ten-week public "Humanities Seminars Series" on "The Rediscovery of Ancient Egypt" to be taught by chapter president **Dr. Richard Wilkinson.** For further information, contact Dr. Wilkinson at (602) 621-3933.

THE NEWS FROM CAIRO



As 1992 came to a close, the following scholars participated in the December seminar program: December 2, **Eve Powell**, Harvard University, "Ibrahim Pasha Fawzi: Between Urabi, Gordon, the Mahdi and Kitchener"; December 9, **Edward Brovanski**, Museum of Fine Arts, Boston, "Excavations at Bersheh"; December 16, **Noeman El-Sayyad**, University of California, Berkeley, "The Sayeda Zeinab Children's Cultural Park: Challenging Current Modes of Architectural Delivery"; and December 21, **David Pinault**, Colgate University, "Story Telling Techniques in the Arabian Nights".

The new year began at ARCE with a special guest lecture by Professor Sayyed Hossein Nasr from George Washington University. It was a repeat visit for Professor Nasr, who was the first speaker of the winter season last year as well.

His chosen topic on January 4th "Islamic Art, Architecture and Spirituality" was well received by the hard core of Islamicists who consistently attend his lectures. There were two other special guest lecturers for the Wednesday seminars in January. The second was **Mourad Wahba**, PhD. son of the late Professor Magdi Wahba, Professor and Chairman of the English Language Department, Cairo University. Mourad is a visiting Professor of Economics at the American University in Cairo. His presentation was entitled "State Policy: The Symbiosis and the Dichotomy Between the Private and Public Sectors." It was an extremely informative discourse on the problems that Egypt faces as it moves into the realm of privatizing many public sector companies. **Omar El Hakeem**, Ph.D was the third and last speaker for the Wednesday Seminars in January. His presentation entitled "Nubian Architecture" was illustrated with slides. Omar gave us a glimpse of Nubia that many members had never seen before.

William Lyster started the winter lecture series with a four week course beginning January 11th on "Islamic Art" highlighting the creativity of Islamic artists in calligraphy, figurative art and miniature painting. Jocelyn Gohary followed directly on his heels with a new course offering of "God's and Mortals in Ancient Egypt". Jocelyn also was kind enough to lead two tours to Tanis and Saqqara February 20th and April 3rd. Apart from a small tragedy involving a disappearing bus on the first attempt to travel to Tanis, which had to be rescheduled for the following week, the two trips turned out to be very enjoyable.

In April-May, William Lyster finished up the season with an eight week course on Islamic Architecture. We continue to have a full audience for all of these presentations. Many thanks to Jocelyn and William for their participation in ARCE's public program series for the winter of 1993.

The weekly Wednesday seminars continue to be an appropriate venue for the fellows and local scholars to network. The attendance record for these sessions continues to illustrate the insatiable desire for knowledge that ARCE was initially created to augment.

Our February-April schedule which was reduced considerably due to Ramadan, featured the following participants and their discussion topics: February 10th, **Robert Bianchi**, Metropolitan Museum of Art, "Ancient Egyptian Jewelry"; February 17th, **Michael Carter**, New York University, "Language, Truth and Power"; March 31st, **Sheila Carapico**, University of Richmond, "Current Debate on Civil Society in Egypt"; April 21st, **Suzanne Stetkevych**, Indiana University, "Abbasid Panegyric and the Political Allegiance"; April 21st, **Steve Harvey**, University of Pennsylvania, "The Ahmose Temple Complex at South Abydos: 1993 Fieldwork"; and April 28th, **Bruce Dunne**, Georgetown University, "The Myth of the White Slave Traffic in Egypt".

ARCE wishes to extend their thanks to these scholars for their participation in the seminar program.

The Cairo office has a new librarian. He is Sherif Gibara who replaced Nawal Abdallah who transferred to Mecca, Saudi Arabia. We extend a warm welcome to Sherif. We would also like to congratulate Mary Mounir Sadek, Administrative Assistant and in-house computer wiz on the birth of a daughter, Mirna Nashed, born April 5, 1993. Well done Mary!

The entire office staff is now pictured in a photographic display in the ARCE front office. Next time anyone drops in they'll be able to identify everyone at a glance.

Ibrahim Sadek has taken on the task of remodeling the 1st floor in preparation for our move

sometime late in the year. Electrical re-wiring is among the first things that Ib is tackling along with the installation of all new bathroom facilities, replacement of numerous windows and the recreation of two small kitchens. Ib is now beginning the selection process on floor coverings and partitions will be going up to create work space and a new library.

There is an air of excitement in the office as thoughts of our expanded facility become a reality. Workmen and contractors are now wearing a path to Ib's door as daily consultations take place.

Many thanks to all of you who have participated in the lectures, tours and seminars that have taken place this season. We look forward to offering more of the same in the next season.

Ellen P. Granger

It is with real regret that we announce the departure of Ellen Granger from her position as Director of Development and Public Programs in Cairo. For the three years that Ellen has been with us, she has added a wonderful and distinctive sparkle to our work. She has been an outstanding and gracious hostess to countless visitors and made a point of befriending them and Fellows during their sojourn in Cairo. Ellen is returning to the States with husband, Tom, and daughter, Paige. She will be sorely missed in the Cairo office.

Mark M. Easton, Director



Orville Redenbacher, better known as the king of popcorn, was in Cairo during October to attend a special meeting of the American Chamber of Commerce in Egypt. Here he is snapped with Marjorie Adams, our development officer, and Ibrahim Sadek, our Assistant Director for Planning and Liaison.

SPARE REPORT: ON THE EARTHQUAKE IN CAIRO

We received the following communication from **John Rodenbeck**, president of the Society for the Preservation of the Architectural Resources of Egypt (SPARE)

On October 12, 1992, at 3:14 P.M., an earthquake centered some 70 kilometers to the southwest hit the city of Cairo. Measuring 5.9 on the Richter scale, it lasted 20 seconds. Destruction in villages near the epicenter was extensive, but in Cairo itself only a few recently built apartment blocks collapsed, some during the quake others in the course of the next several days. None of Cairo's Islamic and Coptic monuments was destroyed, though confused spokesmen finally agreed that 174 had officially suffered damage.

Of the most vulnerable structures—minarets—only one collapsed and only twelve officially showed injuries, which ranged from displaced brass or copper finials or lost portions of upper storys to serious destabilization of lower sections. Only one dome fell. Old cracks in walls had predictably widened, while many new ones appeared.

The worst damage had been predicted long ago. Shari' Salibah, for example, had been identified at the International Conference on the Preservation of Islamic Cairo in 1980 as the most dangerously dilapidated street in the historic zone by Ron Lewcock, a leading expert on the restoration and conservation of medieval Islamic buildings, then acting for UNESCO as advisor to the Egyptian Antiquities Organization. Since Lewcock's report however, no work has been done on any buildings along Shari' Salibah except the complex ascribed to "Umm 'Abbas" (1869), while the street itself and its extensions were allowed—incredibly—to become a main artery for heavy traffic. Medieval buildings already declared unsafe by an international expert had thus been additionally pounded by the passage of buses and lorries day and night for 12 years.

Since the earthquake the Egyptian Antiquities Organization (EAO) has certainly not been slow to take action. Dozens of monuments are theatrically screened in scaffolding and repairs are being made throughout the historic zone. Having steadily cut back on restoration in the historic zone since 1988, the EAO no longer has enough trained craftsmen to cope with the work. It has therefore hired at least ten private contractors, including Osman Ahmed Osman and Hassan Allam, the largest in Egypt. That these contractors understand or are able to adhere to the standards of the Venice

Charter or the Lahore Declaration is doubtful, but first aid, at least, is being applied.

Monuments along **Shari' Salibah** suffered the worst damage. The street has been blocked off to through traffic and there is scaffolding at **Qanibay Muhammadi** (1413), at the **sabil-kuttab** of **Qaytbay** (1479), and at both the mosque (1349) and **Khanqah** (1355) of **Shaykhu**, where the top of the minaret fell into the street. At the madrasah of **Sarghatmish** (1356) the top of the minaret did not fall, though the colonettes snapped and will have to be replaced. The southeast corner of the madrasah, which shifted outwards, has been shored up and the gap between it and the main structure has been patched. The mosque of **Ibn Tulun** (876) withstood the earthquake splendidly, but its minaret, which gives access to the roof, has been closed. The minaret of the little-known **Qaytbay Mosque** (1475) in the Al-Kabsh quarter, behind Ibn Tulun, is the only one known to have collapsed.

The Citadel suffered minor damage: the domes and minarets are still standing, but there were disturbances in the masonry of the 19th-century **Court of Justice**, the **Mint** and the remains of the **Gawharah Palace**. The buildings on the maydan below the Citadel and along the **Darb al-Ahmar** do not seem to have suffered serious damage and most of the southern half of the **Qasabah** appears as usual. The 17th-century mosque of **al-Burdayni** (1629) has a crack in the mosaics of the mihrab, and some of the beams are askew. Part of the Ottoman-style minaret of the madrasah of **Inal al-Yusufi** (1392) fell off and is being repaired. Scaffolding fills the street at the southern end of the **Tentmakers' Bazaar**, where the EAO was already restoring the 17th-century **Palace of Radwan Bey**. Miraculously the minarets of **al-Mu'ayyad's** mosque (1415) atop the **Bab Zuwayla** (1092) are still in situ, and the old gate itself looks as solid as ever. There are no reports of damage to the northern gates and wall.

Major cracks in the minaret and main body of the **Madrasah of al-Ghuri** (1504) were made worse by the earthquake. Previous efforts to restore al-Ghuri have been hampered by the inability of the EAO to evacuate the shops in its basement, but the earthquake has provided impetus. More than 80 shopkeepers have

been moved out, the Mercer's Bazaar is closed, and the Qasabah is blocked, forcing pedestrians to detour through the Tunisian Bazaar. The firm of Osman Ahmad Osman has been engaged to rehabilitate the whole complex, a job expected to take two years.

At the madrasah of **al-Salih Nagm ad-Din Ayyub** (1242-50) in the Nahhasin the famed minaret with its ribbed mabkhara is tilting, but the scaffolding around it belongs to routine restoration begun before the earthquake by the EAO and the German Archaeological Institute as a phase in the long-standing German sponsored program for area conservation of the whole quarter. According to Nairy Hempikain, architect in charge, the wood in the minaret's construction enabled it to adjust to the quake. Half of this extremely important archaeological site is in the hands of a private sector developer who has successfully thumbed his nose at the EAO in court and now refuses them access to the site, even to carry out rudimentary salvage archaeology.

The facades of the three mausoleum complexes opposite survived well but the qiblah liwan of the madrasah of **Qalawun** (1284-5) was very badly shaken and its 18 meter high unsupported arches are tottering dangerously. Osman Ahmed Osman has erected scaffolding to prop up the roof both here and in the tomb chamber, where soundings are being made reportedly with a view to pouring a bed of concrete under the floor. **Al-Nasir Muhammad** (1296-1304) and **Barquq** (1384-86) suffered minor shifts as shown by gaps in masonry but the minaret of Barquq is said to be at risk. **Qasr Bashtak** (1334-39) restored by Dr. Philip Speiser as part of the German Archaeological Institute's program has a zig-zag crack in the street facade and longitudinal cracks in the corners of the qa'a and the stairwell in the rear. Dr. Speiser has decided to reconstruct the buttresses that originally supported its immensely high walls. The **Sabil-Kuttab of 'Abd al-Rahman Katkhuda** (1744) suffered no damage.

The Fatimid mosque of **Al-Aqmar** (1125), is disfigured only by the white limestone used in the well-meant restorations of the Bohra sect from India, who rebuilt **Al-Hakim** (990-1013) in 1979-80 and are currently negotiating rights to do the same with **Al-Guyushi's** mosque (1085) on the Muqattam. **Bayt Sihaymi** (1648-1796) was surveyed by a team of Danish conservation experts several years ago, but none of the severe structural deficiencies they identified in their report to the EAO was corrected. Scaffolding now supports both a corner of the front qa'a, which is threatening to fall outwards into the street and a portion of the harem overhanging the interior courtyard. The house is temporarily closed to the public.

Eastward of Bayt Sihaymi in the **Gamaliyyah** scaffolding shrouds the facade of the 17th-century **Wakalah Bazar'a**. Said to have been damaged in the earthquake, the **Musafir-khana Palace** (1788) was left in disarray many months earlier when renovations were abandoned half-finished that may be resumed now. The Ayyubid minaret (1237) of the 19th-century mosque of **Sayyidna al-Husayn** lost its Ottoman top. The finials of the double minaret of **Qansuh al-Ghuri** (1510) at the mosque of **Al-Azhar** (founded 970) were knocked awry and plaster flaked off walls in the courtyard, but no serious damage seems to have been incurred.

Cracks appeared at several churches in **Old Cairo**, as well as in the recently restored roof of the synagogue of **Ben Ezra**. The **Northern Cemetery** shows little damage except to the tops of the minarets of **Barquq** (1400) and **Qaytbay** (1474), but there is scaffolding at the complexes of **Inal** (1456) and **Qurqumas al Kabir** (1506).

It has been known since 1980 that faulty mains and lack of drainage are the major cause of deterioration within the historic zone where not one single building, monument or new high-rise, is free of damage from groundwater. Most experts believe that unless the historic zone is properly drained it is futile to pour money into restoration. For reasons never made clear, however, the historic zone was deliberately excluded from Cairo's Wastewater Masterplan, implemented since 1979 with ten billion dollars worth of foreign aid.

An overview of the historic zone shows belated efforts to confront the problem. Long-standing puddles in the Bayn al-Qasrayn and at the intersection of Shari Tumbakshiyah and Shari' al-Gamaliyyah, for example, have been diminished or eliminated with pumps installed temporarily by the Cairo Governorate. A permanent drain is being laid from Sarghatmish to join the vast new sewerage tunnel under Shari' Port Said, which now carries wastewater northeast towards Lake Manzala, the current destination of Cairo's liquid refuse. Another is being laid from the head of Darb al-Ahmar, just below the Citadel, downhill towards Sultan Hassan. Perhaps they will someday be connected though when or how for certain perhaps God alone knows.

DEVELOPMENT NEWS

December 8, 1992, former Ambassador to Egypt **Frank G. Wisner** and Mrs. Wisner in addition to his Excellency Ambassador of the Arab Republic of Egypt and Mrs. **Ahmed Maher el Sayed** hosted a reception in honor of ARCE at the Wisner's residence in Washington, D.C.

The event emphasized ARCE's major development drive to raise \$2.5 million to endow fellowships, public programs and publications, strengthen endowment support of operations in the U.S. with a particular emphasis on the building acquisition in Cairo.

The reception, organized by **Marjorie Adams**, was well attended with over a hundred guests from the Washington area. Representatives of ARCE included **Dr. Afaf Lutfi al-Sayyid Marsot** (outgoing President) from California, **Dr. Terry Walz** (Executive Director) from New York, **Dr. Mona Mikhail** (Board Member) from New York, **Bruce Ludwig** (Board Member) from Los Angeles, **Gerald L. Vincent** (Board Member) from Cortez, Colorado, **Dr. Hind Sadik** (Board Member) from Washington and **Lewis F. Staples** (Treasurer) from New York.

Some of the corporate guests and organizations represented at the reception included: First American Bank, Bechtel Corporation, E-Systems, Aramco, Parsons Corporation, AT&T Corporation, Environmental Technologies Group, Plantronics Futurecomms, Inc., Genicom Corporation, the United States Information Agency, the Meridian House, the National U.S.-Arab Chamber of Commerce, the Middle East Institute, the National Council on U.S.-Arab Relations, the U.S. Department of Commerce, the U.S. Department of State, the World Bank, Ellicott Machine Corporation, in addition to others.

The evening was bustling as the guests dined on lamb skewers, marinated mushrooms and olives, Italian breads, chicken sate, empanaditas, fruits and cheeses accented by the holiday desert assortment catered by Bittersweet.

The display in the Wisner home included ARCE publications, photographs, brochures and drawings of the new facility in Cairo. The evening's comments were graciously introduced by Ambassador Wisner's description of his experience with ARCE and the relationship with Egypt, followed by Ambassador Maher's kind endorsement of our fund raising goals and programs. Dr. Marsot presented an informative

history about ARCE and Dr. Walz concluded with ARCE's long-term goals with a particular focus on our building acquisition in Cairo.

As echoed among the guests, ARCE has entered into an exciting era of growth and opportunity and the evening was appropriately summarized by Dr. Marsot as a "jolly good show"!

Special thanks to Ambassador Wisner and Christine Wisner for the use of their beautiful home as well as Ambassador Maher and Mrs. Maher for their support on behalf of ARCE.



Ambassador Roy Atherton with Ambassador Ahmed Maher el Sayed.



Afaf Marsot, President of ARCE, Terry Walz, ARCE Executive Director and Frank Wisner, former Ambassador to Egypt.



Christine Wisner, our hostess with ARCE Development Officer Marjorie Adams and Gary Coxon, Vice President of Bechtel Corporation.



Bob McDonald, from the State of Maryland International Division with Peter Bowe, President of Ellicott Machine Corporation and the Egyptian Ambassador in Washington Ambassador Ahmed Maher el Sayed.



An ARCE guest chats with Mrs. Ahmed Maher el Sayed, wife of the Ambassador of Egypt.



Bill Lambert, Vice President of Genicom Corporation with Samy Fam and Mona Fam of Plantronics Futurecomms.



Dr. Mohamed Hakko from Washington chatting with a guest.



Invited guests listen to the ARCE presentations.

IN REMEMBRANCE

Albert Hourani

Albert Hourani died in Oxford on January 17, 1993, aged 77. He had made his home in London after retiring from Oxford University, but never lost touch with St. Antony's College in Oxford, which he was visiting when he died.

Albert Hourani was a renowned scholar of major influence to students of the Middle East. He is best known for two works, *Arabic Thought in the Liberal Age, 1798-1939*, which was virtually required reading most all students of the Middle East since it was published in 1962, and more recently of *A History of the Arab Peoples*, which became a best seller in the United States when published in 1991.

During his years as the founder and head of St. Antony's College, Oxford, he helped guide a whole generation of students, many of them American, many of them former ARCE Fellows. He seemed to have an inexhaustible interest in scholars and their work, even those who were not directly his own students but whose books and articles he had read. He was tremendously well-informed on current research, and it was important for many new scholars in the field to visit Hourani in Oxford or London and consult with him about their research topic in order to know what was going on in the field. After he retired from St. Antony's, he kept in touch with a vast number of students on both sides of the Atlantic. He was a frequent visitor to the United States and taught at Harvard and other institutions, and took the time to write personal letters, offering encouragement and suggestions as to sources and materials they might not have known about. Many will never forget his kindness and concern, nor the quality, geniality, nobility and elegant style he brought to Middle East Studies.

Terry Walz

George R. Hughes

The New York Times, December 24, 1992, reported the passing of George R. Hughes, Egyptologist and former director of the Oriental Institute at the University of Chicago. He died on December 21st at the University's Medical Center.

At his death, Dr. Hughes was an adviser for the university's development of a Demotic dictionary, which will deal with the widely used form of Egyptian writing used from the 7th century B.C. to nearly A.D. 500.

Dr. Hughes was particularly known for his 1965 translation of a Coptic prayer book that was found at a monastery that was to be flooded by waters behind the Aswan High Dam. The book, 17 pages of parchment in almost perfect condition, is believed to date from the 10th or 11th centuries.

He was also field director for the Oriental Institute's survey of the ancient temples at Luxor from 1949 to 1964.

Starting at the institute in 1934 as a research assistant, he was named a professor of Egyptology in 1961 and was director of the institute from 1968 to 1972. He retired in 1973.

He is author of many articles and seven books, including, *Reliefs and Inscriptions at Karnak, Volume 3* (1954) and *The Beit el-Wali Temple of Ramesses II* (1967), both published by Oriental Institute Publications.

ARCE REPORTS



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| 7. <i>Quseir al-Qadim 1980</i> . D. S. Whitcomb, J. H. Johnson. 1982. Pp. 418. Paper. ISBN 0-89003-112-6. | \$23.50 |
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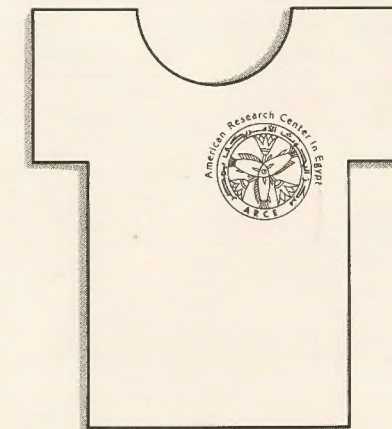
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